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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:

WEDNESDAY, *OCTOBER* 15, 1834.

Louisville, Oct. 4, 1834.

To the Editor of the Western Luminary:

DEAR SIR,—The accompanying address was delivered before the "Young Men's Temperance Society" of our city, the latter part of last winter. By vote of the Society a copy was requested for publication. I now offer it for publication in your paper, the Luminary, and should feel myself highly flattered if it were found worthy a place in your columns. If it is calculated to do good, to promote the object for which it was intended, there is no shape in which (in my own opinion) it could be more effectively presented, than as a component part of your paper. As to its style, I would only remark, that I chose to study plainness and simplicity in preference to elegance or elaborate polish.

With much respect, I remain yours, &c.

E. W.

ADDRESS.

The action of mind and body is reciprocal. Whatever affects the mind acts upon the body, and in turn any change of the bodily sensations is followed by a corresponding change of the mental. Unhinge the machinery of the body and you disturb the faculties of the mind. We see this truth most palpably displayed in the delirium produced by disease, the stupor which invariably follows a surfeit, and in the mental inability of the dyspeptic. On the other hand observe the action of mind upon body. How many rest in a premature grave literally consumed by the intensity of intellectual effort? Witness the effects of fear; does it not paralyze, often destroy the powers of the body; of anger, hope, disappointment or success. Can we say with any truth that the mind alone is affected? Do we not realize an actual and immediate change in the state of the body? We are then prepared to admit an important fact, namely, that excitement of mind is excitement of body, and, vica versa, mental bodily excitement. It shall be my object to prove that the propensity for excitement is one of universal prevalence, that it is a gratification in its different forms eagerly pursued, highly prized: that when at all indulged it calls in every case for continued increase of stimulus: that the indulgence of this propensity is the primary, the predominating motive for the use of ardent spirits, and that hence their *use in any quantity* should be unhesitatingly discouraged.

And first, to establish the universal prevalence of this desire let us take a brief glance at the motives which actuate man in the pursuit of enjoyment. What place of amusement so fashionable, so popular, as the Theatre! What I ask are the feelings usually called forth by the representation of tragedy? Are they not terror, grief, frequently horror and disgust! Are these feelings in themselves of an agreeable nature? Would an indifferent spectator (if such there could be) in commenting upon the *virible* effects of the scene admit for a moment that it produced a feeling in any respect resembling pleasure! But we say our enjoyment is derived from the *interest* of the piece, in other words it is proportioned to the very degree to which these feelings (in themselves so unpleasant) are raised. Translate the expression properly, and does it not plainly say, that our enjoyment is increased or diminished according to the degree of excitement produced! With regard to comedy the proof is not quite so obvious, as the feelings involved are pleasant in themselves. But here even as in tragedy we are not satisfied with a low degree of feeling. A farce or comedy moderately laughable we pronounce tame and insipid. Hence it is evident that the *quantum* of excitement is of material importance to our enjoyment. Again, what immense crowds do we see drawn to witness the execution of the *last sentence of the law.* Can humanity find delight in a scene of such bitter agony? What then is the overpowering motive if it be not the deep feeling, the strong excitement called forth by an occasion in itself so awful.

Let us examine the infatuation which leads unfortunately so many to the gaming table. Is it not a miserable, a ruinous delusion! Who are its victims! The *idle*, burdens to themselves and to society, stand foremost in the rank; next the ruined in fortune, and character; next the openly vicious and abandoned; finally the unsuspecting novice, ensnared by the crafty and designing. What happiness could rationally be expected from such society! The pursuit itself, is it not harassing and fatiguing in the extreme both to mind and body! Where then is the enjoyment so powerful as to counterbalance all these repelling associations! Does it need any illustration to prove, that it is in the *excitement* caused by the uncertainty of the issue, augmented ten-fold in interest by all its involved consequences!

Again; what book more generally read than the novel! Our book *makers* and book *sellers* must admit, that they form a source of revenue not to be despised. Eagerly sought for, they are as hastily thrown aside. How eloquently does Miss A. describe to Miss B. the delicious thrill of horror produced by the perusal of the last novel. How soon does she forget it in her anxiety to see the next. To decide upon their merit or demerit is foreign to our present purpose; but surely they furnish no small weight of evidence in favor of the universal propensity for excitement:—The passion for *novelty* in every form? What species of gratification is pursued with so little discrimination. The object if *familiar* would shrink into insignificance. It is only interesting then as its novelty produces a stronger *contrast* with *former feelings*, or rather as it furnishes food for greater excitement. Thus far we have endeavored to establish our position from those objects of human desire whose excitement commences more immediately in the mind.

We come next to examine two important sources of excitement distinguished only by the fact that their first action is upon the body: tobacco and opium. Is not every one struck with the undeniable fact that in all parts of our globe, without a solitary exception, the use of *either is only restricted according as it is procured with greater or less facility.* In China and Turkey, where opium is cheap and abundant, the consumption is immense. The same remark will apply in every particular to the consumption of tobacco in our own country, while on the other hand opium is but seldom used except for medical purposes. We have but small reason then to applaud our superior sagacity that of the two evils we have adopted the least. Every physician will sustain me in the assertion that they are both powerful stimulants, similar, though not equal in their effects. The motive for their use is the same, *excitement.* Their effect upon the uninitiated is distressing nausea and intoxication. But it is alike true of *these* as of other pernicious habits, that first repugnance presents but a feeble barrier. Acting upon the body, they impart a temporary vigor to the mind. We can then account for a fact which so frequently meets our observation, the continual run upon the tobacco-box when a confirmed chewer is subjected to any unusual degree of mental exertion.

We might multiply illustrations without limit, but your patence is matter of superior consideration. We can trace the desire for this gratification in the pursuit of all forms of dissipation not already instanced. We can trace it in the restlessness and busy trifling of the man who is enjoying an old age of ease after a youth of active acquirement. We can trace it in politics—in fact the desire is more or less developed in every example of life. We have then abundant authority for the assertion that the propensity for excitement is of universal prevalence. That it is highly important to *human enjoymen* is evident from the *price* which is paid for the *gratification;* from the fact that it is often purchased at the expense of associations in themseves unpleasant, in some cases actually revolting.

Our second position is, that this desire when at all indulged, requires continual increase of stimulus. Let it be observed that we do not contend that the desire for excitement is itself enlarged, but that to preserve the same sensible degree, an actual increase of stimulus is constantly demanded. We shall present but a few of the examples most in point. What are the facts with regard to the use of tobacco? At first a very small dose suffices to produce an overpowering effect. Soon the quantity requisite is more than can be conveniently disposed of, and that too very frequently repeated. But further; we hear it often remarked that the use of tobacco leads to drunkenness, and the thirst created is the reason assigned. Is it not more natural, however, to presume, is it not indeed the fact, that tobacco in the end ceasing to afford sufficient stimulus, alcohol in some shape or other, from its greater power, becomes a necessary addition? The opium eater furnishes a striking illustration. The quantity consumed daily by one long confirmed in this practice is more than we could accredit were we not supported by ample testimony. How would it affect one unaccustomed to its use? Medical aid alone could preserve his life!

Let us follow up the steps of the gambler. At first his stakes are trifling; the time devoted a mere fraction. As he proceeds, he finds himself violating resolutions to the contrary the most *solemn* and *inflexible.* A step further he risks his thousands, his all, *perhaps even more.* His days and his nights are swallowed up in the engrossing pursuit. Here then is fatal evidence of a growing demand for increasing stimulus. We see the same truth displayed in the fact that the first sight of deep tragedy is more, usually, than *unsophisticated nerves* can bear with any degree of composure. The uniformity of the illustration would render it tedious if further pursued, a glance at the principles of our nature will shew that the consequence must be the same in all cases. Every one is aware that the first impression produced by any sensation is much the keenest; that the frequent recurrence of the same sensation tends greatly to deaden the *force* of *its* impression. What then is the inference? That our senses—the organs of perception—delicate and nicely sensible as they are formed gradually lose their fine tempered edge under the shock of powerful impressions, in other words under the influence of strong excitement. Hence to obtain the same degree of excitement as they *lose* insensibility we must of necessity *increase* the *force* with which they are affected.

We have then I trust fully established these two points, first that the propensity for excitement is universal, that it is an enjoyment highly prized, eagerly pursued. Next, that this desire when at all indulged calls in *every case* for continual increase of stimulus. May we not add a plain and obvious inference from the latter, that one species of excitement leads, of necessity, directly to another possessing greater power!

Before applying these facts, we have yet one position to establish, namely, that excitement is the primary, the predominating motive for the use of ardent spirits. And first, we cannot deny that ardent spirits are more or less agreeable to the taste as they form the essential ingredient of different compounds; that some prefer brandy, others whiskey. Still we assert that this preference holds no comparison with the *pure love* of the spirit itself; (would that I could say pure in its effects too). And we would refer those who are at all disposed to contest this assertion, to one very strong fact, the wholly abortive attempt made some few years since to create a disrelish for ardent spirits by mixing with them powerful emetics. Who does not recollect Dr. Chambers's specific, its high reputation, and its brief existence! It is then the love of the spirit itself and that alone which leads to its use. What is the charm which renders it so lovely under any disguise? I shall not insult your good sense by attempting to prove that it is a powerful stimulant; every one grants it. What are the motives commonly urged for its use? Those in health, (and such are not habitual drinkers, for with them the term is incompatible, they are not in health,) those in health, I say, took to it o banish their occasional fits of depression, o encourage sociability, to impart increase of vigor to mind or body. Toil-worn care and anxiety look to it for confidence and security, timidity for courage, talent even as the key to hidden treasure. In short it is the "grand catholicon," the never failing remedy for every infirmity, for every disease, whether mental or bodily. Such are some of the motives for the use of ardent spirits. Having mentioned them, we have indeed mentioned all. I will not say that the *object sought* is not usually obtained; but *rational* men look to the *end.* How does its action reach such a variety of cases! By its energetic and rapid diffusion giving increased vitality to the whole frame, hence *overpowering, literally drowning*, the effect of any *one feeling* in the excitement it furnishes to all. Its effects are most visible in the flushed countenance, the vehement activity of the organs of speech, and in general the violence and extravagance to which it carries every feeling whether good or bad. It is but too plain then, that the use of ardent spirits forms one and much the most prominent example of the universal propensity for excitement, that further it presents the gratification in by far its most alluring and ensnaring form.

We assert next that the excitement furnished by ardent spirits is one which above all others demands continual increase of stimulus. Let us look at facts. Ardent spirits (the term embracing all distilled liquors) contain no nourishment. We might quote in proof the highest authority, but we do not need it. No one pretends to dispute the fact. Hence they can only rouse strength to action, *never add to the original stock.* Must they not then of necessity, whatever be the quantity used, leave body and mind in a more exhausted state! No other species of excitement acts with equal power, hence none can produce so great exhaustion. See the habitual drinker (I do not say the drunkard) as he rises from his couch. He is unable to *eat*, unable to *think*, there is *one* thing, and but one, which he can do: *he can drink.* Having drank, his faculties return as it were by miracle. Is not the example one of common notoriety, and does it not prove an important fact with regard to this class of men, that when not under the influence of ardent spirits they are actually *below the level of their natural vigor?* If the desire existed previous to this lamentable consequence, how much is its power enhanced from the increased inability to withstand temptation, and by the same consequence, how much greater the necessity for continual increase of quantity. The conclusion then is inevitable, that whenever ardent spirits are used at all, every repetition must call with accumulating power for greater quantity, for greater frequency.

We find the fact of the injurious tendency of ardent spirits substantiated with overwhelming force in the various diseases which it actually originates. I shall mention a few of those enumerated by Dr. Rush: Dyspepsia, affection of the liver, dropsy, gout, epilepsy, madness. We appeal confidently to your own observation whether the statement is exaggerated. Alcohol then acts literally upon the body like fire upon its fuel, giving during its action increased fervor and brilliancy, *but in the end leaving nothing but ashes.* Its vulgar name is aqua vitæ, the water of life, but its true, its appropriate name—is it not aqua mortis, the water of death!

Let us then state these inferences in order. First, the desire for excitement. Facts have shown that it belongs to all, that it is a species of enjoyment in any form highly captivating. Next, that the desire when at all indulged, from our very nature must continually enlarge its demands. Again, that ardent spirits are used solely for the gratification of this desire, that they present the attraction in its most seductive form, next that they eminently require to be used in increasing quantities, if used at all, and lastly that their effect is deadly and destructive. Can we not from the first, account for the overpowering fascination of this charmer! What impulse more natural, what temptation I might almost say so irresistible, as to gratify the desire for excitement at a fountain so delightful, so cheap, so overflowing! From our second position, we can account for the almost insurmountable obstacles presented when once the effects of ardent spirits have become *necessary*, or even *agreeable.* For the fact that this difficulty swells mountain upon mountain, until at last we pronounce its victim an irreclaimable drunkard. How ensnaring then the first impulse, but how truly dangerous in its tendency! Is it better to foster the viper within our bosom, until his fangs have attained their full venom, or to crush him in his infancy! Have we not good reason, the very strongest reason, for passing sentence of total banishment, as a society, upon an enemy so insidious, so fatal! Do we shew any thing more than a rational regard for our independence, the boasted attribute of man, when we refuse to expose it, even on the confines of this treacherous enslaver! Who then, I ask, are rightly concerned for their independence, those who are with us, or those who are against us!

But if there be any truth in the principles derived from our subject, are not we required, my fellow-members, in preservation of strict consistency, to go even further, to guard carefully that we do not become *slaves* to *any species* of *excitement*, since the obvious tendency of the indulgence, is to lead to the most dangerous consequences in the end! Even granting that we are able to stem the current, to keep on the edge of the vortex, others led on by our example may not possess the same strength. Into what channel then shall we direct a propensity which though useful, is yet so liable to abuse, which can only be safe the further it is removed from sensuality, when in fact, it is kept in strict subordination to the accomplishment of high and noble ends! Should we not by increased reflection upon the demands of our cause, invoke its aid to an animated and persevering war upon intemperance! In a cause so pure in character, so commanding in its claims is there any danger lest the love of excitement should gain the ascendancy! Surely there is none. Opposition we do not fear. We invite it. It produces that interest, may I say, that useful excitement which leads both parties to a more strict investigation of the *truth* of the principles by which they are governed. Have we any cause to shrink from the trial! There is however a *friend*, one who calls himself the advocate of temperance, whom we have reason to fear. *The defender of the moderate use of ardent spirits.* A doctrine which brings upon its *practical* supporter, with increasing danger, increasing blindness; which upon the cause of temperance, under the mask of friendship, wields the dagger of the midnight assassin. The drunkard, comparatively speaking, is a useful member of society. His melancholy example acts as a beacon to warn others how they embark upon the same fiery ocean. But the moderate drinker adds to a temptation powerful of itself, the charm of foshion, the cloak of respectability, and the *fatal delusion of apparent safety.*

Allow me, in closing these remarks, to address a few words to those who have not as yet given their names and their influence in aid of our cause. I cannot believe that I am addressing one who is not fully sensible of the alarming evils resulting from the use of ardent spirits, and who would not hear with joy of its utter banishment from our land. If, however there be one, I appeal not to any measured calculation or statistical account, but I do appeal to the observation of every day, of every hour, for an argument which cannot be resisted. We, the members of this Society, have adopted the principle of total abstinence, not so much as a preservation against intemperance, (though we acknowledge its beneficial effects,) as that the world may know on what ground we stand. We do not wish a member who believes himself unable to refrain without this restriction. We believe such an organization to be the most practicable method of combatting successfully this important evil, from the fact, that it arrays in its most energetic form, the united weight of *character*, of *mind*, and *means.* Experience has tested its *utility*, its necessity, its success. Facts have shown that it is the course dictated by humanity, by patriotism; we are aware that prejudices do, that they must exist; we all have felt their dissausive force, but for an object so good, so truly noble, who would not exercise some magnanimity! And if his private prejudices and even reasonable objections rise in opposition, cast them a willing offering on the altar of public good. The difference between those who are, and those who are not members of a Temperance Society, holding the same sentiment with regard to the evils of intemperance, is most like the difference between a regularly disciplined army, and a body of militia. The former are marshalled under distinct principles, and fight in solid phalanx. Of the latter scarcely any two know whether they are on the same side. Their exertions are scattered and confused, hence weak and ineffectual.

The Young Men of this country must soon take the place of their Fathers. On your influence and example, however modestly estimated, the future safety of many may be vibrating, either for good or for evil. Already has our feeble voice found a cheering echo in a distant part of our state. We unfurl then a spotless standard, we invite you, we trust for good reasons, to enroll your names, to enlist under the banners of the regular army.

THE GORDIAN KNOT UNTIED.

"No man can hold his fellow-beings in slavery, and neglect to teach them the gospel of Jesus Christ, and BE GUILTLESS."

To the Editor of the Luminary:

DEAR SIR –Several weeks of severe sickness have interrupted the communications which you have been pleased to insert in "the Luminary," on the subject of the religious education of the slaves. With your permission, I beg leave to resume my correspondence. An approach to the borders of the grave, has not lessened my convictions of the duty of attending to the religious instruction of the black population, and of the great guilt which rests upon the church of Christ, for the sheer neglect of its ministers and members in this matter. On the contrary, I have been led to reflect upon the unhappy and wretched condition of the poor black, when sinking into the grave, and about to enter into the awful presence of his Maker, unsupported—although an inhabitant of a christian country—by the consolations of religion. He has just light enough to make his darkness "visible." He has heard of the torments of hell, and of the fire that is never quenched, but he has never been led to "the Lamb of God, that taketh away the sins of the world." He dies without hope, and without God, unpitied, unregarded, and unattended by the ministers of consolation, or the voice of prayer. Depart thou spirit of the son of Africa, into the presence of thy Judge, to accuse the neglect of his ministers, and professed servants, "to preach the gospel to the poor!"

Mr. Editor, I wish to commend to the especial attention of every christian slave-holder, the sentence placed at the head of this article, extracted from my last communication. I think it will carry a beam of light into his struggling conscience. He may salve over his conscience as much as he pleases on other points connected with slavery—but this is not to be got over. Let him not persuade himself that he is innocent, if he holds an immortal and responsible being in a condition which deprives HIM of the means of acquiring a knowledge of "the way of salvation," if he neglect to supply those means. With the subject of slavery, I have nothing at present to do,—of its guilt or innocence, abstractly, I say nothing; but I do say, "THAT NO MAN CAN HOLD HIS FELLOW BEINGS IN SLAVERY, AND NEGLECT TO TEACH THEM THE GOSPEL OF JESUS CHRIST, AND BE GUILTLESS."

But I have wandered from the topic which I intended to make the subject of this communication. An embittered contest is going on at this time between the Abolitionists and Colonizationists, in relation to the method in which the chains of the black man shall be broken. A more unprofitable controversy was never waged. Does the Abolitionist think that the slave states can ever be persuaded to set loose among them, unprepared for self-direction, thousands of ignorant and depraved beings, to be a nuisance to the community? I answer unhesitatingly, NEVER. Does the Colonizationist ever expect to found a great, enlightened, and christian colony, by the colonization of ignorant, depraved, and semi-heathen emigrants? If Colonization ever succeds to rid the country of the mass of its coloured population—it must be, after a few years, by an emigration of her twenty, and fifty thousand emigrants annually. Pour into Liberia this tide of emigration of American blacks in their present intellectual and moral state, and instead of civilizing and christianizing her, you will only darken her gloom, and augment her miseries. If the blacks cannot be freed here; if their moral condition is such, that they are not capable of self-direction and government here, pray how can they civilize and christianize Africa? I am not making an argument against the great and glorious scheme of Colonization. I only wish to shew to both Abolitionist and Colonizationist, that without preparation by moral and religious instruction, either plan will never succeed.

There is no subject which causes so much anxiety to every American patriot, as that of slavery, and the means and manner of its extermination. It hangs like a dark cloud, menacing ruin and destruction, in the glorious vista of our country's destinies. And assuredly it must sooner or later, unless vigorous and speedy means be taken to prevent the calamity, pour upon our beloved country, furious and certain destruction. We are fostering in our bosom an ignorant and vicious population of two millions, duplicating three times. In some of the states they already outnumber us. The white population are emigrating by thousands to the free states. This constant and copious drain increasing every year, must finally so diminish the white population, as to bring them into the minority. Yet the majority of our population rest supinely uninterested! And those who are awake to the danger, see no certain way of escape. Obstacles and difficulties present themselves in every plan.

Now Mr. Editor, I propose to untie this gordian knot, and lay down a scheme, by which, I hesitate not to say, THAT SLAVERY MAY BE CERTAINLY AND SAFELY TERMINATED. It is Sir, by applying ourselves with the same zeal and energy, with which many of our countrymen are now engaged in the christianization of the heathen abroad, to the religious instruction of the semi-heathens we have at home. Sir, if I could see the church of Christ, engaged in this great work, with a commensurate zeal, my anxieties on the subject of slavery would instantly depart. It would then matter little what was the means of its termination—whether by Abolition at home, or Colonization. Elevate the blacks by moral and religious knowledge; making them the peaceful and humble disciples of Jesus of Nazareth; and all obstacles to their emancipation will be removed. If the great scheme of Colonization shall prove delusive, there will then be little difficulty in emancipating them at home and among us. It is their degradation of character, which makes us revolt at an association with them as freemen and fellow-citizens.

I will conclude Mr. Editor, by stating my firm conviction, that slavery will never be voluntarily terminated in any other way than by teaching our slaves the gospel of Jesus Christ, and thus elevating their moral character, and preparing them for the great boon of liberty.

I have thus far reasoned from human character and motives. But are there any of your readers, who doubt the government of an overruling sovereign, who justly returns to individuals and nations the fruit of their own doings? Now if we will enter with christian zeal upon A LARGE AND EXTENDED PLAN, into the christian instruction of our black population, does any man who believes in a divine Providence, doubt, that God will reward us with success, and turn this great curse to a blessing, and crown our country with honor and glory? *And can any man hope that if we supinely continue to neglect their instruction as we have done, that God will bless with final success any of our schemes, be they what they may?* "If we sow to the wind, we shall surely reap the whirlwind."

C.

ON THE MORAL CORRUPTION OF THE POPISH HIERARCHY, MONKS, NUNS, AND PEOPLE.

Continued from the "Downfall of Babylon."

ON NUNNERIES.

Such, however, was my determinate resolution conscientiously to acquit myself of my duty towards these women, be the consequence what it might, that, notwithstanding the frowns of the Bishop, and the implacable hatred of the Nuns, I pursued the same unbending course of rectitude after the Episcopal admonition, as I had done before it. To many of them I still refused the Sacrament of the Eucharist, not because it was my delight to deprive them of what I then regarded as the Bread of Life, but because I did not wish them to eat or to drink to their own condemnation.—Many was the tear that I dropped over the necessity that urged me to measures apparently so severe. None but God can tell the sufferings of my soul while acting as the spiritual physician of those unfortunate women. We may judge of their rancour, and of how well they were prepared to receive the Communion of the Lord's body, from the fact that one of them, in phrenzy of passion, plunged her sharp scissors into my arm to the very bone; and this was done too, at the foot of the very altar at which they bowed to receive the blood of the Lord.

This heroine was one of the number to whom I refused the Communion, and such was the reward I received for not crying to their souls, "*peace, when there was no peace.*"

The members of the Romish church, at least those in this country, look upon these Monastic institutions with profound veneration. There is indeed something in them, that to a superficial observer, is well calculated to impress the mind with the idea, that there, innocence, peace, and harmony must reign. The dress of the Nuns, screened from the public gaze by their veils, the affability of their manners towards strangers, and their retired mode of life, all conspire to prepossess one in their favor. I myself once thought that such a life must be a kind of heaven on earth. Such were my impressions previous to being placed among them. Alas! how different the reality from the appearance! I now judge from what I know, and speak of what I have seen. I then judged from what I saw, and not from what I knew.

Previous to my entering into a more minute detail respecting the Nunnery of the Wilderness, I will introduce, by way of preface, what some of their great men have written relative to monasteries. "The Monastic orders (says Bellarmine) spreading and augmenting, MANY enter herein who are not CALLED OF GOD; enter through motives prompted by FLESH AND BLOOD; and thus is accomplished what was written by Isaiah: "*Thou hast multiplied the nation, but not increased the joy.*" Isaiah ix. 3. Hence have arisen the many public scandals that have caused the Dove to mourn over the failure, may we may say, over the total ruin of Religion the most holy."

Among the great number of Religious (that is Monks and Nuns) who are now in the world, there will be few that will be saved; the greater number of them will miserably perish. The principle whence the licentiousness of the Religious arises, is blindness of the understanding, as St. Pocome himself explains it—IT IS NOT THE STAR which leads them to the Stable of Bethlehem; and if they have embraced the state of poverty, it is not because God called them to it, or had inspired them with the thought of it; but it is being destitute of every thing at their own homes, they flatter themselves with the idea of being in want of nothing in the Monasteries, or, because being born in a low sphere of life, and unnoticed by the world, they expect to be raised to some importance in the Monastery, these, or some such motives actuate them in their choice; motives, which certainly arise from the suggestions of corrupt nature."

"Thus they *change their dress without reforming their manners.*"

"There are always some well-meaning souls in Monasteries who aspire after perfection, and who endeavor to attain it; but they are prevented, both by the bad example and the scandalous discourses of the others, and at last die impenitent."

"O! unhappy life, (exclaims the Cardinal) where they afflict themselves without receiving any consolation from heaven! where they toil without meriting any reward! where vexation follows their labors! and where their temporal mortification is followed by eternal death!" Cellarm. Gem. Colom. 3 Opuse. Lib. 2, C. 5.

This testimony which I have introduced respecting Nunneries, certainly ought to bear heavy on the mind of every member of the Romish church. Cardinal Bellarmine was as thorough and devoted a Papist as the annals of history have ever presented to our view; a man whose life was one continued struggle in defence of the Romish doctrine; and who was an implacable enemy to all who dared to oppose the authority of his church, or to question the utility of her general discipline.

I shall now also, for the edification of the members of the Romish church, give a few plain statements, relative to Nunneries from Bishop Ricci, a celebrated Italian prelate, who wrote towards the close of the 18th century.

"The Nuns, says he, believe neither the sacraments of the church, nor the eternity of another life; they denied certain criminal actions to be sins, and especially those of the flesh." Mem. de Ricci, Tom. 1. p. 113.

The following exposure was made by a letter to Bishop Ricci, by Sister Flavia, Prioress of St. Catharine of Pistoia. The autograph of this letter is in Ricci's archives. Speaking of Monks and Nuns, she says, "With the exception of four of the Monks, all that I have known, during twenty-four years, were of the same character, and have all the same maxims and the same conduct. They are on more intimate terms with the Nuns than if they were married to them. It is their maxim that God has forbidden hatred, but not love, and that man is made for the woman, and the woman for the man. I say that they can deceive the innocent, and even those that are the most circumspect, and that it would need a miracle to converse with them and not fall. The same vices I find at all the Convents with which I am acquainted. Among the means taken to pervert the Nuns, were, that they induced them to read Voltaire and Rosseau, till their minds were stored with their opinions. Every doctrine of Scripture was interpreted by the Nuns so as to authorize some sensual indulgence, and they pretended that for whatever they did or believed, they had the special illumination of the Holy Spirit."—Mem. Ricci, T. 1. pp. 117, 126, 127.

When Ricci wrote to Pope Pius VI. respecting the dreadful impurities in the Convents of the Dominicans, instead of satisfaction he got nothing but abuse. The Pope in his Brief to Ricci, dated May 30, states that "he himself would not have dared to conceive suspicions against the *most holy order of the Dominicans.*"—Idem. Tom. 1. p. 133.

So great was the general depravity of Monastic institutions in the days of Ricci, that Leopold, Grand Duke of Tuscany, had to interfere. He remonstrated with the Pope in regard to his indifference on the subject, and fully corroborated the truth of the complaints and charges made by Ricci.

"With respect to the Convents, in the 14th century, says Petrarch, *it is not suprising* that Boccace should find subjects in them for his *licentious tales.* The historians of those times give us *dreadful pictures of their debauchery.*"—Petrarch, Lib. VI. p. 433.

I would have our Roman brethren know, (for there are many things they know not, and many they seem unwilling to know,) that this Petrarch, whose testimony I have called upon, died in great honor, and in full communion with the church of Rome. His works were much esteemed. Bellarmine Apendix ad libros de Sommo Pont. C. 20. At his death, the universal cry was, "The father of letters is no more!

the light of our age is extinguished!" His testimony, of course is not to be called in question.

I could adduce innumerable testimonies from Romish authorities to show how deplorable is the licentiousness that pervades the monastic orders; but what I have already brought forward, I think, is, or at least, ought to be, quite sufficient.

Who is there, so unacquainted with history, as not to know in what a light Buonaparte, that scourge of Popery, viewed these asylums of Monks and Nuns? In his indignation at their abominations, he not only destroyed all those institutions with which his empire was overrun, but unmercifully put them to the sword, and exterminated them from the face of the earth.

Don Pedro, the deliverer of his country from Papal bondage and degradation, has also lately purged his country from those Monastic nuisances; but he has done it in a manner which sheds a lustre on his memory. He spares the subjects, while he lays their institutions in ruins. He weeps over the necessity that urges him to measures so severe. He proves that he was actuated by motives for the public good, and not, as his enemies would pretend, by a spirit of revenge or malice, from the circumstance that he allows the Monks a pension for their support. In this he acts not only as a king, but as a father. Portugal now, like France, is rid of Monasteries, Monks, and Nuns.

The Spaniards, than whom no Papists can be found more devoted, have also lately manifested a decided hostility to Monasteries and to Monks. From a paper published in Paris, entitled "NOUVELLE DE PARIS," and exhibited to us in "THE PENNSYLVANIAN" of September 1, 1834, published in Philadelphia, we find that there has been a great riot in Madrid, the capital of Spain. It was generally reported and believed, that the Priests had poisoned the fountains, and that the mortality occasioned by the Cholera, was owing to that circumstance. The consequence was that the people attacked three of the Monasteries, and massacred several of the Monks. So infuriated were the people against the Priests, and Monks, and more especially against the Jesuits, that the military had to be called out to quell the tumult.

If the Monastic institutions were what the Roman Priests in the United States would fain make our citizens believe, I would like to know why they have been universally suppressed in France and Portugal; and why the Spaniards are in arms against them? Why do Bellarmine Ricci, Leopold, Petrarch, and many others, whom I could adduce, delineate these institutions in such shocking colors, if they be asylums of innocence and virtue?

From the Missionary Herald, for October.

Ceylon.

EXTRACTS FROM THE JOURNAL OF GABRIEL TISSERA, A NATIVE PREACHER.

The writer of the following journal was one of the first fruits of the American mission in Ceylon, and became early connected with the station at Batticotta as a native teacher, and was one of the first two who were licensed to preach the gospel, about twelve years ago. Since that time he has been zealously engaged in efforts for the instruction and religious improvement of his benighted countrymen; except during an interval of a year or two, when his labors were suspended on account of impaired health. He is familiarly acquainted with the English language, in which he writes his journal.

Native Superstitions respecting Diseases.

Feb. 14. There is much noise to-night in a temple near. When a person is sick, his relations send for the *pariars*, people of one of the low castes, whose business it is to beat drums. When they are called in case of sickness, the pariars beat their drums in a place where several roads meet, or in an open place, thereby intending to appease the wrath of the demons or devils which inflicted the disease, as the heathens think. The relations of the sick person provide fruits, boiled rice, money, etc., which they move round and round his head. They then carry away these fruits, ect., and place them on the spot where the pariars beat the drums, whence they are taken away by the pariars themselves. It is thought, that the fruits, ect., thus moved around the head of the sick person and carried away, will remove the influence of any evil spirit on him, and consequently heal the disease. In all the festivals of the heathen, which are celebrated in their temple, drums are beaten, trumpets blown, and several other kinds of music used. This noise reminds me that we are among a heathen people.

Nov. 11. Sabbath. Went out this afternoon to speak to the people and distribute tracts, but I was detained by conversation with the pandavam, who, with another man called *The Wise*, are lately returned from the Coromandel coast, after a voyage and journey of pilgrimage. The cholera prevails, and makes great havoc here among the people. Several of our neighbors and acquaintance have died. Many families are almost extirpated in the district. But the people do not lay it to heart; they do not look upon it as a visitation from God; but attribute it to the anger of a goddess. Some who are taken with the cholera, are buried probably before they are dead; for in several instances, the patient showed signs of life, after they had been supposed to be dead, and accordingly made ready to be buried. They are so afraid, that they do not give time to know whether the patient is really dead, but remove him hastily. And in ordinary cases, too, it is their custom to burn the dead almost *immediately*. They burn in common cases; but those who die of an epidemic, they do not burn, but bury, because they think that the goddess will be displeased with the victims of her wrath being honored with a burning. When an epidemic prevails, the people offer more sacrifices to the goddess, and are more diligent in her service. In such seasons, the pariare, the low caste people who beat drums, make a noise with their drums in the temple. I have called it noise, but it is the regular and I may say musical playing on their drums. We speak to the heathen; but they are not turned from the error of their ways. I mean the great body of them.

Fabulous Character of the Native Mythology.

16. Finished translating my portion of that part of an Essay on Natural Philosophy, which had been appointed by the king's commissioners to be translated into Tamil.

17 While conversing with a Brahmin I observed that he worshipped a hawk which happened to fly near us. They worship it, because in their mythology it is the conveyance of Vishnoo. They worship it with one hand. I mean they raise only one hand in worshipping it. I do not remember whether it is the right hand or the left. The brahmin repeated the sanscrit which he pronounced on the hawk. Being interpreted into English, it purports as follows, to wit: "I adore thee, O thou of red color, and also of a white that resembles the youthful moon! Thou king of birds, and the conveyance of Vishnoo!" In Tamul, also, one name of the hawk is, "The king of birds." Its hovering in a circular form, as it commonly does, is considered by the heathen a good omen. At Colombo, the fishermen catch the hawks, which visit the fishing boats to plunder the fish, and carry them through the street, when the sect of heathens called the Vishnooites or Vishnoos, the worshippers of Vishnoo, pay the fishermen, and have the hawks released.

Offering to prevent or cure the Cholera.

Dec. 10. The epidemic cholera prevails much in this village and in the villages near. A boy died of it in my neighborhood, and two more are now taken with it. The heathens generally do not administer any medicine, although the missionaries have it ready for them; and, in most cases, they die, and that rather suddenly. They are very much afraid of the disease, and make an offering to the idol of their jewels, cattle, etc. Each family, though poor, contributes a palmyra [illegible] and the amount of the sale to be spent for the temple. They are thus building new temples; and some leading men, or brahmins, take advantage of this season of distress, and prevail on the people to give away those things or money. They observe many idolatrous rites, and in the temples and in their houses offer various kinds of worship to their goddess, named Mooloo-mawey. She is supposed to be the cause of epidemics. When one is taken with the cholera, and either dies of it, or gets well again, they make an offering of divers kinds of food to the goddess. This they call a refreshment to her, or literally "cooling the goddess." In the town of Jaffna, they plant plantain trees in front of their houses, in times of epidemic, and place cocoa nuts near them, ready opened for eating. This they intend as a refreshment to the goddess, when she passes the streets with her retinue. The native doctors think that they should not interfere with the goddess, and so they leave the patient to perish.

18. This night the sacrifice and ceremony are performed in the temple of the goddess Pattra-Kalee. About thirty sheep and fifty fowls are sacrificed. The noise of drums and other music and the crowds of people are great. The ceremony lasts all night. In the morning, the victims are sold, and a part of the food which had been offered is carried to the salt river, or to the sea shore, where one or two sheep and a few fowls are sacrificed, and the carcasses, with the said food, are put into a boat and carried into the sea, when they are thrown away; or, as some say, these things are carried to the other side of the shallow sea of Jaffna, and placed on the opposite shore. Things that are thus thrown away are carried away by the low caste people, who feast on them; whereas the people of the high caste are afraid to touch these things, except those persons who actually carry them on their shoulders to the sea-shore. A great part of the food offered is eaten by the people at the temple. The people are afraid to be out when the things offered are carried to the sea-shore, for they fear that the devils or demi-gods, or the army or soldiers of the goddess, as they call them, are scattered about at such a time. Two Mohammedans are said to have this year met these offerings, etc., in the way, as they were carried to the sea-shore, and to have immediately died of the cholera. This was at the sacrifice in the temple of the goddess, Mootoomakry, otherwise called Mahamakry, or the great Makry, whose festival followed that of Pattra Kahlee.

From the (Hartford) Connecticut Observer.

English Delegation.

In compliance with the request of Rev. Drs. Reed and Matheson, the delegates from the Congregational Union of England and Wales, a meeting of ministers of our denomination was held in the Conference room of the Centre Church in this city, on the morning of the 23d ult. One hundred, or more ministers, it was judged, were present from different parts of the State—chiefly from the Northern Counties. It was peculiarly gratifying to see so large a collection of our brethren, on this occasion. One spirit, and that a spirit of love and concord, seemed to pervade the body. It must have given pleasure to our brethren from abroad, to find how cordially their invitation for a free and friendly interview, was accepted.

Dr. Hawes, was called to the chair, and the meeting was opened by a pertinent and affectionate prayer from Dr. Matheson. It was requested that the meeting should be as unshackled by form as was consistent with order and despatch.

One of the delegation remarked that it is a matter of some doubt among their churches, at the present time, how revivals are regarded in the United States. They must have been satisfied, by this meeting, that among Congregationalists in Connecticut, they are regarded as the hope of the churches—the best gifts of heaven to men—that scarcely any difference can be found in the manner of conducting them—that instead of only here and there a man of talent, and intelligence, and refinement, coming under their influence, at least a fair proportion of men of this character are the subjects of revivals—that this was the case especially with the revivals in 1831 and 1832,—and that none are more stable, more humble, more devoted and active, than those who have been brought into the church in consequence of revivals.

We can give only a brief outline of the topics, and of the remarks of the brethren. The remarks, we may here say, were chiefly drawn out by enquiries from the delegation.

Rev. Mr. Bacon of New-Haven, said that he had found the first year after a revival, was a year of ingathering, and not, as is sometimes represented, a season of dearth and stupidity. This, however, depends considerably on the manner in which the revival is conducted. The effect may be different where the animal feelings have been much excited. Persons, too, Mr. B. remarked, who have been for some time indulging a trembling hope, are frequently strengthened by revivals and brought into the church.

Dr. Hawes made a statement respecting the revivals in Hartford County. He remarked, also, that those who have been thoughtful during one revival, are very often the first subjects of the next revival—unless they have made an effort to cast off their seriousness.

Rev. Mr. Tyler alluded to the influence of revivals in elevating the standard of christian character.

Rev. J. Marsh remarked that revivals raise the character of ministers. Sometimes a minister of talents and taste preaches two or three years, and then comes a revival—and his good people begin to say that now he preaches right.

Rev. Dr. Lee said that revivals are closely connected with the Temperance Reformation—and that after revivals there is, usually, an increase of the members of Temperance Societies.

Professor Goodrich, of Yale College, remarked on the attention in our churches to the genuineness of revivals, and to the reality of the change in individuals. He mentioned the statement of Dr. Beecher, that there are in revivals, fewer cases of deception than at other times. The reason is, that the evidences of regeneration, are then more clearly stated, and more fully in view. Prof. G. alluded to the practice of hasty admissions to the church, as one that has never gained ground or favor, among our denomination. From two to three months of probation are usually required of the convert, and sometimes five or six. He noticed the unspeakably happy influence of revivals on Yale College, and that the present number of members of the church, in the Academical Department of that Institution, is about 180.

Rev. Mr. Riddle noticed the tendency to wait for revivals, during their intermission, and the difficulty of bringing the churches, at such times, up to the work of immediate duty, and of such reliance on the power of God, as they feel in revivals.

Rev. Dr. Porter said that revivals almost always begin with the people of God, in their closets—and are preceded by a disposition among them to be more faithful in their duty, and more penitent for their deficiences. Frequently a revival begins in the heart of a minister, and appears in his preaching.

Rev. Dr. Reed stated that religion was advancing, among the Congregationalists in Great Britain. Special means, like those employed here, are not much used—though occasionally there is something of the kind. There are meetings for prayer and fasting. Dr. R. makes use of a sort of enquiry meetings, in his own congregation;—he invites persons to meet him for the purposes of prayer and special instruction. Last year 128 were added to his church, which is in the east part of London. As many were added the year previous. The mass of English ministers are rather jealous of *temporary* revivals;—they prefer those that are *perennial*. The spirit of the ministry is very greatly improved.

Rev. Dr. Matheson confirmed this statement of his colleague. He said, that there is a change for the better in the north of England. There is an increasing desire to spread the Gospel in the villages. The churches have doubled in fifteen years. A missionary spirit exists among the ministers, and they go out to preach in the neighboring villages.

Rev. Dr. Reed said, that days of fasting and prayer have been observed, for six or seven years, and have been very useful. The anniversaries of the great benevolent Societies, are often held two or three days. There is preaching, and they are a kind of Protracted meeting. The Platform meetings are becoming different from what they once were, and may now be regarded, in some measure, as a means of grace.

The same remarks, as to the state of these churches are, in general, true of other denominations—though there is still a great mass of evil.

There are two thousand Evangelical, excellent ministers, in the Established Church The whole number of working men among the clergy of the Establishment, is ten thousand. There are others connected with the Establishment by place and privilege, but not working men. The proportion of church members is about the same in the congregations connected with the Congregational Union, as among the churches in this country. There are 1600 churches connected with the Union, most of which are supplied. Unitarianism is declining in the Establishment. The High Church call themselves Orthodox—the Low Church is called Evangelical.

A large part of the session in the morning was occupied with the subject of revivals, and those kindred to it. The delegates expressed a desire to learn the opinions of the ministers assembled, on another point, in which the English Dissenters feel great interest. It respects the *state of our laws, at present, in regard to the support of religion.* Our readers need not be informed how this subject is viewed by the members of our denomination; and we hope that in England the friends of religion may soon have an opportunity to see for themselves, what they now hear from the United States,—that religion, relieved from the incubus of governmental patronage, shows an elasticity which rises above all the attempts of its foes to crush it—that when left to herself she can win more, and more zealous supporters, than the law can gather around her.

After a brief and fervent prayer from Dr. Reed, the meeting was adjourned to the close of the exercises in the afternoon.

We have not, for a long time, been present at a meeting where so much of tenderness and affection seemed to be manifest. All appeared feel that they are brethren—and the delightful thought was felt in many a heart, as it was expressed by many a lip, 'The spirit of the Gospel is the same in every land. Where we find a follower of Christ, there we find a heart that sympathizes, in its feelings and its hopes, with our own.' In connexion with the services of the afternoon and evening, we think few of the christians present will be indisposed to mark this as one of the bright days in their pilgrimage.

One fact mentioned by Dr. Reed, we forgot to notice in its place. *There are not more than two or three congregations of Universalists in Great Britain, and these are declining. The church built for Winchester in London, has been devoted to other purposes.*

From the (Hartford) Connecticut Observer.

Bibles for China.

On the afternoon of the 23d ult. a meeting was held in the Center Church, in furtherance of the resolution of the Directors of the Connecticut Bible Society, to attempt raising $5000 in the four Northern Counties of this State, for circulating the scriptures in China.

Rev. Dr. Hawes was called to the chair, and a prayer was offered by Rev. Mr. Bardwell. No specific resolutions were offered on the occasion, as the meeting was held for a definite purpose.

The meeting was addressed by Rev. Professor Goodrich, Rev. Mr. Bacon of New Haven, and Rev. Drs. Reed and Matheson of England.

Rev. Dr. Reed remarked, that when he left England to visit his fathers and brethren in America, he was not aware that he should be called on to perform other public duties like the present. And he could only hope that additional labor, would be attended with additional help and gratification. He would tender, in the name of the Congregational Union of England and Wales, the right hand of friendship to the Congregationalists of New-England, and especially of Connecticut. Having discharged this duty, he was happy to unite in the special object of the meeting.

Sir, said Dr. R., I love America. Before I thought of coming to it, I heard of the noble resolution to supply every destitute family in the nation with a Bible; and nothing I ever knew, made me so much respect the country. And when I found they had not only resolved, but carried their resolution into effect, I felt still more admiration.

Dr. R. said he had long been deeply interested in China, but had not been able to accomplish all he wished in her behalf. After failing, somewhat at home, it was with high delight that, as one of the first labors to which he was invited on this side the Atlantic, he aided in the ordination of a missionary to China. I love you, said Dr. R. for the interest you feel in China. Gutzlaff was his friend—a man more devoted, disinterested, simple in his purposes, and apostolic, he never knew. He rejoiced that the Connecticut Bible Society had undertaken to send the Bible to China. So far as his knowledge extends, he could say, that the subject was a good one.

Dr. R. had a letter from Mr. Gutzlaff, a part of which he had intended to read—but he would not detain the meeting. He would only say, that China is entirely open—the missionary has entered—there is no danger—the coward may go without fear, where once only the hero dared to venture. The change in the laws in relation to commerce, is favorable to religion. China is now ready to receive our books—the expense and delay of forming a new language are not required. Gutzlaff intends to get millions of tracts—and of Bibles, he wants not thousands, but myriads.

Dr. R. said he understood that four Counties are pledged to raise $5000. Why go over so many Counties to raise this sum? Why not give it before this meeting closes?

This address, said Dr. R. is in the nature of a welcome and of a valedictory—it may be the last as it is the first. Allow me to say that I have great pleasure in meeting the people of this city, and the members of this assembly. I rejoice to find that there is uniformity of doctrine among you, and similarity of doctrine with us.

Dr. R. closed his address, with a warm and tender exhortation to his christian brethren.

Rev. Dr. Matheson said, he had found since he came to this country, that christians here do not need excitement,—that if you enlighten their understandings, and convince their consciences, they will give. His colleague, who had just sat down, has Gutzlaff for a correspondent. He also had a correspondent, some thousand miles from Gutzlaff, but, like him, bent on the conversion of China. When he wrote last to Dr. M. in the royal library of St. Petersburgh, he had before him a translation of the Bible into the Mandshur language, that was made by a Roman Catholic Priest. It was found two or three years ago, through the avarice of a Jesuit. Do you not perceive, said Dr. M., that God is working for China, and that it is our duty to be up and doing. He would state a case for illustration. Suppose some enemy to your soul, should propose to buy your Bible, for $100—so that you should no more have its light to guide, its grace to sanctify, or its promises to encourage you, in the way to heaven. Would you part with it for that sum or for any other? Is the Bible so valuable to you, and is not as valuable to a China-man?

Dr. M. said he had in his hand a statement of the amount given for benevolent objects in this country, in one year. It is a large sum—$950,000—say, in round numbers, one million. If one dollar were to buy two Bibles, it would be but two millions; and at this rate it would be one hundred and fifty years, before every one in China could be supplied with a Bible.

With his brother, who preceded him, Dr. M. said he could sympathise with christians here. Days of darkness and of blood—days of persecution and distress, in the mother country, drove your fathers hither—but God has overruled it for good. He rejoiced in it. But, said Dr. M., I have been disappointed, and I must tell it to you, candidly and loudly. You have not done what you could. When I consider your civil and religious privileges, the fertility of your country, the abundant means at your command, and the rich blessings of the Spirit, I must say you ought to have done more.

Dr. M. concluded his address by an earnest, glowing and impressive appeal to his hearers, —turning their thoughts to a day when all shall be assembled before the judgment seat of Christ —and expressing the hope that he should meet them again in the paradise above.

After a few remarks by Dr. Hawes, and a prayer offered by Rev. Mr. Hikok, of Litchfield, the services were closed, with the benediction, by Rev. Dr. Matthews.

The captain of an American ship in Canton, writes to the editor of the New York Gazette the moral effect of opening the English trade with China must be very great; and that even now, notwithstanding the prejudices of the Chinese, and the representations of the enemies of missions, "Christianity is publicly studied, and publicly *preached*, by the Chinese themselves, within the very walls of Canton". *Boston Mer. Jour.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 15, 1834.

Centre College.

The Winter session of this valuable institution will commence on Thursday next, 16th inst. The prospects of the institution are quite as favorable as at any previous period. The ability and moral standing of the faculty should secure the attendance of a large number of students.

Colonization.

We learn from the Frankfort Commonwealth, that the Board of Managers of the Kentucky Colonization Society, have resolved to send out another expedition to Liberia in January next.

Reply to a Correspondent.

The writer who has forwarded us several lengthy articles on the subject of retrenchment in dress, furniture, &c. complains that we have not done him justice in our remarks on his pieces We are sorry he should charge us with injustice; for we certainly had no wish to misrepresent him, or to treat him disrespectfully. We conscientiously differed with him in opinion, however, with respect to the expediency and propriety of organizing a society on the principles he advocated, and we took the liberty of respectfully stating the reasons for our dissent. He says we misstated his object in proposing the formation of the society in question. Now it is true that we inadvertly omitted to say, that the object our correspondent proposed to effect by the formation of the "Anti-Extravagant Society" was, to procure funds "to aid in the general cause of benevolence." We are sorry for this omission, and assure him it was caused by inadvertance alone, and not by any desire to keep the whole of his plan from our readers. But it appears to us, that this does not at all affect the expediency and propriety of the proposed society. Our correspondent does not charge us with misstating the plan on which he proposed retrenchment was to be conducted—the means which were to be used. Now surely he is not prepared to advocate the doctrine which is so stoutly contended for in some quarters, that "the end justifies the means." If then we can make it appear, that the means proposed to effect any object are inexpedient, such as would be productive of evil and not good, no matter how meritorious the object may be, surely such means ought to be abandoned. This is simply what we endeavored to do respecting the organization of the proposed society. We thought,—for reasons which were perfectly conclusive to our own mind, which reasons we laid before our readers—that the formation of such a society as the one proposed, would be fraught with serious evils to the community, and hence argued the inexpediency of the measure.

In his last communication, our correspondent says, "You rank the proposed society with Anti-Meat Eating and Anti-Tea and Coffee drinking Societies. I agree with you that these societies manifest a zeal without knowledge But is that society of this sort, which can raise thirty-eight million of dollars annually for benevolent purposes, and never feel it! This fact is abundantly shown in my last number, supposing that all the evangelical denominations were to adopt the principle of retrenchment."

And why may it not be! Does the magnitude of the sum that might be raised by the proposed "Anti-Extravagant Society" at all effect its lawfulness or expediency? Suppose the "Anti-Meat Eating" and "Anti-Tea and Coffee drinking Societies" produced a saving of *fifty* millions of dollars yearly, would that make them one iota more proper or expedient? It is a new principle in morals that the *amount of money* raised by any scheme can affect its propriety or impropriety—its lawfulness or unlawfulness.

Our correspondent remarks, "Extravagance is a prolific source of vice." To this sentiment we give our hearty assent. And had he been more specific, and applied his remarks specially to members of the church of Christ, we could have given our cordial assent to its truth. "The pride of life" reigns in the hearts of many of the professed disciples of the self-denying Saviour in a manner utterly at variance with the injunctions of the word of life. But how is the evil to be remedied? Here fallible mortals, equally conscientious and equally desirous that the evil should be remedied, will differ. In our former remarks on this subject, we hinted at what, in our humble judgment, is the most safe and certain remedy:—*the proper regulation of the heart.*

We take leave of our respected correspondent. As we have before intimated, there are some things in his articles we should be pleased to insert in our columns, provided he is willing to leave them at our disposal. They are however subject to his order.

Prison Discipline.

The Prussian government has sent a gentleman by the name of Dr. Julius to the United States, to inspect our prisons and penitentiaries, in order to furnish a detailed report of their condition, plan of conducting them, &c. The important subject of prison discipline is eliciting much of the public attention at this time in Prussia, and much has already been done there, for the melioration of the condition of the unhappy inmates of these receptacles for the vicious, both in a physical and moral point of view. Dr. J. is the author of a work of considerable celebrity on the subject of prisons, charitable institutions, &c. and also editor of a monthly periodical devoted to the same general subject.

This is comparatively a new fied of benevolence; recent experiments in his country warrant the hope that it will yied a rich and abundant harvest in meliorating the condition of what has heretofore been supposed a hopeless class of the community. It is gratifying to see other and distant parts of the world beginning to turn their attention to this too long neglected subject. The novel and pleasing spectacle is now not unfrequently presented, in some parts of our land, of individuals old in crime and apparently destitute of every thing like virtuous feeling when they became inmates of the prison or penitentiary, issuing from their walls with a new character—new views of obligation and duty—new feelings—new prospects. A radical moral change has been effected in the whole man. And what has wrought the change! The question is easily answered—The influence of the Gospel of Jesus Christ, carried to their hearts and consciences though the medium of Sunday School instruction, Tracts, and Bible classes. What but the Gospel of Christ is capable of producing fruit so lovely, so invaluable, from a soil so repulsively sterile and barren! The day has come when the invaluable labors of Howard and Raikes are beginning to have a proper estimate placed on them.

Gambling--Imprisonment, &c.

The present term of the Fayette Circuit Court has presented some scenes of a truly novel character. Whether their tendency is to be good or evil, appears to us somewhat problematical.

The strong feeling of disapprobation relative to the odious vice of gaming, which appears at this time so extensively to pervade the virtuous portion of the community, in many parts of the country, is highly praiseworthy, and should be cherished and perpetuated.—There is no vice, perhaps, which is exerting so deleterious an influence on the moral character of the citizens, and particularly of the youth of our country.

Under the influence of these impressions, and in view of the increasing prevalence of this pernicious vice in the bosom of our community, the grand jury empannelled at the present term of the Circuit Court of this county, in accordance with the suggestions and wishes of the Judge, had a number of individuals summoned to communicate facts respecting the prevalence of gambling in the county. Several of the witnesses, the Mayor of the city,—a former Councilman, and a representative in the State Legislature, refusing to give testimony, were ordered to jail by the Judge.

The grand jury, through their foreman, submitted a paper to the Court, complaining that on account of the non-appearance of witnesses that had been summoned, and some of those who had appeared before them not being compelled to give evidence, they were unable to prosecute their inquiries respecting the breaches of the laws against gaming, and requested to be discharged. The Judge deeming this communication to contain a charge of *delinquency* in the discharge of duty on the part of the Court, thereby implying a censure, and being a manifest contempt of the rights and dignity of the Court, proceeded to put some interrogatories to the members of the *grand jury*, touching their intention to censure the Court and treat it in a contemptuous manner. The foreman and six other members of the Grand Jury refusing to be sworn to answer the questions propounded, were fined in the sum of ten pounds, and committed to prison for twenty-four hours. The next day the prisoners were all discharged.

Miscellaneous Items.

We have received the first number of a weekly sheet, published at Richmond, Va. entitled the "Methodist Sunday School Recorder." It is edited by Mr. E. Drake, editor of the Methodist Christian Sentinel.

A Mr. Nimrod Neuphe advertises in the Nashville papers, that he has discovered *perpetual motion.*

Rothschild, the celebrated banker of Europe, has sustained a loss of *five millions*, in a recent speculation.

According to the estimate of a writer in the "Chinese Repository," Peking, the capital of China, contains near *three millions* of inhabitants.

A French translation of the Life of Washington, as published by the American Sunday School Union, is now in press in France.

The New-York Commercial Advertiser gives an account of a brutal and disgusting scene recently presented in the streets of that city on the Sabbath, about the close of Divine service. At least a hundred individuals—none of whom, we are happy to learn, were Americans—are said to have been fighting at the same time, with frightful violence, whilst near a thousand were looking on the scene.

Dr. Brownlee's Letters on the Roman Catholic Controversy of New-York, are in press, and will speedily be published. The work is to contain an appendix of valuable matter.

Twenty towns in Essex county, Mass. with a population of 55,000, have refused by a vote of the citizens "in town meeting assembled," to grant any licenses for the sale of ardent spirit.

Thirteen towns in Worcester have granted no license.

In "Old Plymouth" county not a single license has been granted.

Fourteen distilleries in and near Boston, have lately been discontinued.

Four hundred names to the Temperance pledge were recently added at Chambersburgh, Penn. by the exertions of a single individual —a lady.

We understand that the Ladies' Society intend very shortly establishing a Manual Labor School, under the charge of a highly respectable friend and his wife, in the new Colony of Pennsylvania, founded by the Young Men's Colonization Society, at Bassa Cove, and as their funds are inadequate for meeting the heavy expenditure of their extended benevolence, we hope they will be remembered and patronized by some of our affluent citizens.—*Poulson's Daily Advertiser.*

Synod of Kentucky.

The Synod of Kentucky commenced their regular annual meeting in the Presbyterian church at Danville, on Wednesday, the 8th inst. The Rev. ANDREW TODD was chosen Moderator, and Rev. NATHAN L. RICE, and Rev. JAMES HAWTHORN Clerks. Our information extends only to Saturday evening. Up to that time but little business of special interest had been transacted, excepting the adoption of the preamble and resolutions which we subjoin, on the subject of Slavery.

A discussion on the subject of the "Act and Testimony," which bid fair to be a protracted one, had been commenced.

Declaration and Resolutions of the Synod of Kentucky, concerning Slavery.

This Synod, believing that the system of absolute and hereditary domestic slavery, as it exists among the members of our communion, is repugnant to the principles of our holy religion, as revealed in the sacred Scriptures, and that the continuance of the system, any longer than is necessary to prepare for its safe and beneficial termination is sinful, feel it their duty earnestly to recommend to all Presbyteries, church sessions, and people under their care, to commence immediate preparation for the termination of slavery among us;—so that this evil may cease to exist with the present generation; and the future offspring of our slaves may be free.

In recommending that emancipation be universally extended to all slaves hereafter born, this Synod would not be understood as excluding those now living from the operation of the benevolent principle above commended. They believe there may be at the present time many slaves belonging to members of the Presbyterian communion, whose situations would be greatly improved by emancipation; and that many others, especially of the children and youth, might be prepared for freedom by the use of reasonable efforts on the part of their masters. But it is difficult to provide by general rules for such individual cases, and this Synod think it best to leave them to the operation of the christian law of love on the consciences of men.

For the purpose of promoting harmony and concert of action on this important subject, the Synod do

Resolve, That a committee of ten be appointed, to consist of an equal number of ministers and elders, whose business it shall be to digest and prepare a plan for the moral and religious instruction of our slaves, and for their future emancipation, and to report such plan to the several Presbyteries within the bounds of this Synod, for their consideration and approval.

Resolved further, That this Synod have unabated confidence in the scheme of African Colonization, and hope of its great usefulness; and that we look upon African Colonization as one interesting door of hope opened to us in the providence of God for doing a signal service of patriotism to our common country, an act of justice to the unfortunate African race among us, and for spreading the blessings of civilization and the everlasting gospel in the interior of Africa.

After considerable discussion the paper was adopted; the yeas and nays being called for, are as follows; viz:

YEAS—J. Howe, S. Robinson, J. K. Burch, J. C. Barnes, Wm. Dixon, J. H. Brown, J. C. Young, Jos. Huber, W. L. Breckinridge, T. Root, P. Vanarsdale, J. Green, A. Reed, L. Landrum, Hugh Hays, L. Anskins, Abner Hamilton, J. Calhoun, Ch. Cunningham, C. A. Campbell, J. G. Simrall, W. W. Hall, J. F. Price, R. Davidson, S. Wilson, R. Stuart, L. W. Dunlap, J. N. Blackburn, A. T. Skillman, J. H. Logan, John Brown, W. B. Redd, Asa Farrar, J. S. Berryman, Dan'l. B. Price, J. L. Tracy, J. M. C. Irwin, A. A. Shannon, James Hawthorn, N. L. Rice, Alfred Hamilton, M. Hardin, Alex. Logan, Chas. Nourse, M. D. Averit, S. W. Calvert, R. H. Lilly, Eli Smith, D. S. Todd, J. J. Rice, T. Cole, S. Y. Garrison, Chas. Philips, Geo. Poage, T. P. Smith, Andrew Todd:—56.

NAYS—Wm. Wade, Thos. C. Howard, Jas. Bell, J. Harriott, Sam'l. Wallace, A. Cameron, Thos. Smith, Jas. Caldwell:—8.

NON LIQUETS—Thos. Cleland, Sam'l. Lynn, N. A. Thompson, S. V. Marshall, J. Eggen, J. Bemiss, Robt. Hamilton:—7.

On motion, *Resolved*, That the whole document as amended be published in the Western Luminary, and that it be recommended to each pastor and stated supply to read the same to the congregation in which he labors, previous to the next meeting of Synod.

A true extract from the minutes.

Attest: R. DAVIDSON,
Stated Clerk of Synod

For the Western Luminary.

Act and Testimony.

Proceedings of the Louisville Presbytery, Shelbyville, October 3d, 1834.

"On motion it was resolved to subscribe the document entitled the "Act and Testimony," and which was signed by a number of ministers and elders at Philadelphia, on the 27th of May, 1834. The yeas and nays being required on this motion, the following members voted in the affirmative, viz: *Ministers*—A. Cameron, N. L. Rice, and A. Hamilton. *Ruling Elders*—Carr, Eggen, Sharp, Allen, Weller, Reaugh, Bayless, Demaree and Todd. And the following members voted in the negative, viz: *Ministers*—A. A. Shannon, E. N. Sawtell, and Jas. Hawthorn. *Ruling Elders*—McBrayer and Otannon.

It was then proposed to adopt the resolutions which were submitted to the West Lexington Presbytery by Elder Stonestreet, and adopted by said Presbytery on the 24th Sept. last, which resolutions after an alteration in the 5th were unanimously adopted by this Presbytery, and are as follows, viz:

'*Resolved*, 1. That this Presbytery do give their unqualified approbation to that part of the "Act and Testimony" which regards doctrine.

2. That the doctrines and statements enumerated as "Errors" in the "Act and Testimony," are dangerous, erroneous, and contrary to the Gospel of God, and our Confession of Faith.

3. That any minister or ruling elder in our church, who holds these errors, or either of them, should be arraigned before the proper tribunal without delay.

4. That our church government never contemplated the formation of presbyteries on the principles of Elective Affinity.

5. That the appointment of "Mutual Councils" instead of our church courts, and "Committee-men" instead of ruling elders, and the powers exercised by them, are in violation of the constitution of our church.

6. That each presbytery has a right to judge of the qualifications of its own members.

7. That we will use all proper means to restore the discipline of the church, in all its courts, to a sound, just, and christian state.

8. That we will use our endeavors to prevent the introduction of new principles into our system; and to cause the government and discipline of the church to be administered according to the constitution.'

Ordered, that this act of Presbytery be published in the "Presbyterian" and the "Luminary."

A true extract.

J. HAWTHORN, *S. C.*

LETTER TO THE EDITOR.

Bardstown, Ky. Sept. 20th, 1834.

DEAR SIR—Some time since, I troubled you with a short account of an interview between the Rev. N. L. Rice, and the Rev. Mr. Miles, a Roman Priest, which took place in the edge of Washington county. This circumstance would not be adverted to, at this time, were not Mr. Rice charged with the authorship of that letter, or being accessary to its publication. It becomes my bounden duty, then, to repel such false and invidious aspersions; and to present the thing in its true colours, to an enlightened community. Mr. Rice and myself have at no time whatever, interchanged one word of conversation on the subject. It is not presumable, therefore, that he even knows by whom it was written. Since its emanation, however, another interview has taken place between these two gentlemen, which resulted in a more "glorious triumph" on the part of the Protestants, than the former one. A brief sketch of which, may not be uninteresting to many of your readers.

Some days since, Mr. Rice received a note from Mr. Miles, with a request to meet him at the same stand, as he intended to put him upon a defence of the Confession of Faith. This request was readily granted on the part of Mr. Rice. Accordingly, on last Sabbath, they met at half past ten o'clock, A. M. and spoke until about four in the afternoon, each half an hour, alternately. This victory did not terminate only in an able, and successful defence of the Confession of Faith by Mr. Rice, but he actually carried the war into the enemy's camp, and there routed him. The truth is, Mr. Miles found himself so pressed on every side, that he was extremely anxious to bring the matter to a close, before any opportunity offered. Finally, however, he informed the audience, that he should say no more; and then came to a conclusion, gathered up his books, and left the stand, with all his forces, except some few, who may have been *wounded* in the conflict, or been disposed to desert their own ranks, and confidently remained with those who were in peaceable possession of the field.

A PROTESTANT.

REVIVALS.

Hillsborough, Ohio.—We understand that the Lord has recently visited the church in Hillsborough. A more than usual seriousness was manifest at a sacramental meeting in August—several were found inquiring "what they must do to be saved," and a few expressed a hope that God had changed their hearts.

A protracted meeting was then appointed, to commence on the last Saturday of September, and the Rev. Daniel Baker, who was then preaching as an Evangelist in Ohio, was invited to assist the pastor on the occasion. The meeting continued nine days, eight of which Mr. Baker preached by day and by night, accompanied as we learn by the power of the Most High. Many were awakened, and several professed to have found a Saviour. Thirty were added to the church, and about fifty more seemed deeply concerned on the subject of the great salvation. It is the Lord's doings, let him have the glory.

A Powerful remedy for fatal Heresies.—A genuine work of God's Spirit, making his people more holy and converting sinners unto the truth as it is in Jesus, is the *most simple* and at the same time the *most efficient* means of shielding the church against the invasion of fatal heresies. We rejoice that we may record another triumph of truth over sin and error, of this character. It was witnessed a short time since, *in Greenbrier county*, in the Rev. Wm. G. Campbell's congregation. The following is a brief notice of it, given in a letter dated, Lewisburg, Sept. 17, 1834.

"We have had a very interesting time in the Spring Creek Congregation. Our meeting commenced on the 23d of August and continued till the 14th of September. The interest was very great from the third day of the meeting. The church appears to be much revived. Forty-nine persons were received on examination;—a number of others were indulging a hope in Christ, and a still greater number appeared to be seriously impressed. It is hoped that this is the beginning of better times among us."—*South. Rel. Tel.*

Accessions to the Cove Church, Albemarle Co. Va.—The churches under the ministry of Rev. Mr. Paul, have also been blessed with a season of refreshing, and accessions have been made to them. In a recent letter, after speaking of the departure of an aged servant of Christ, (Mr. Wm. Leake, an obituary notice of whom appeared in our last) he remarks—

"While breach upon breach is made upon us by the hand of death, yet God seems to remember us in mercy. Many have been added to us during the last spring and summer,—who though they cannot *give* for the prosperity of Zion like those who have fallen among us, yet they can *pray*. Generally among us in this district of country the work of building up Zion goes on slowly. And error insinuating, but alarming, seems to be gradually coming in and gaining strength. Truly we need many more to stand as watchmen, and many more to pray that whilst the enemy is coming in like a flood, the Spirit of the Lord may lift up a standard against him."—*Ib.*

Revival in Greenbrier co. Va.—We gave in our last a very brief notice of a revival in one congregation in this county. We have since received from a correspondent the following account of this powerful and interesting work of grace, in a letter dated—

Lewisburg, Sept. 24, 1834.

Dear Br. Converse,—An interesting work of grace has been in progress in this county for several months past. In the congregation of Lewisburg and its vicinity, under the Pastoral care of the Rev. Mr. M'Elhenney, about *eighty* have been added since last May, as the fruits of several protracted meetings. Among the aids rendered in these meetings, the labors of the Rev. J. S. Armistead, of Buckingham, while on a visit to this place in July last, were owned and blessed of God, we trust to the salvation of many. In Mr. Campbell's cangregation also at Spring-Creek Church a protracted meeting was recently held, which resulted in the conversion of a large number, considering the size of the congregation.

The services were conducted principally by the Pastor and the Rev. Isaac Jones who was providentially brought among us, on his return from the Red Sulphur Springs, where he had been spending several weeks for his health. This meeting which commenced under the labors of the Pastor and Rev. Mr. M'Elhenney, and which had in the progress of three or four days arrived to a high state of interest, was sustained by the preaching of Mr. Jones, twelve or fourteen days longer, and closed with the addition of *forty-nine* to the Presbyterian church in Spring Creek. Several others are indulging hopes, and a considerable number enquiring "what they must do to be saved." On Friday next a protracted meeting is expected to commence in Lewisburg, it is thought under favorable circumstances, there being a considerable number serious in the congregation, and it is hoped a prevailing spirit of prayer among the people of God.—*Ib.*

Valedictory Meeting—Drs. Reed & Matheson.

The Valedictory meeting, immediately preceeding the departure of the Rev. Drs. Reed and Matheson, notice of which, was given in our last paper, was held on Thursday evening, the 30th ult. in the Murray-street Church, which is under the pastoral care of the Rev. Dr. McAuley. A very large audience attended—the exercises were highly appropriate, and a feeling was excited, and was deepened, that, we trust, will result in great good to the churches on both shores of the Atlantic. After a fervent prayer by the Rev. Dr. *Skinner*, addresses were delivered in succession by the Rev. *Mr. Patton*, Rev. *Dr. Miller*, of Princeton, (N. J.) Rev. *David Abeel*, the Missionary, lately returned from the East, and the Rev. *Dr. Ely*, of Philadelphia. The Rev. *Dr. Dewitt*, of this City, was prevented, by a cold, from taking part in the exercises agreeably to previous arrangements.

Rev. *Drs. Reed* and *Matheson*, then severally addressed the audience, each in a most happy manner. Long will the kind and grateful sentiments expressed by them be remembered. They were then publicly commended to the protecting care, and the rich blessings of the God, both of providence and grace, in a fervent prayer, offered in the name of all, by the Rev. *Dr. Miller*, of Princeton.

The designation of these Reverend gentlemen, as delegates from the congregational churches of England and Wales, to the churches in this country, excited high anticipations. We are happy to say that these anticipations have been realized, and in returning to their families, their country, and their stations on the wall of Zion, they bear with them the best wishes, and the prayers of American Christians.—*N. Y. Christ. Intel. Oct.* 4.

[We learn by another article in the same paper, that these respected brethren sailed on the following day. They were accompanied on board by a great number of of the clergy, and other friends. The Rev. John D. Paxton, late of Danville, Ky. has, we presume, gone out in the same vessel. He designed doing so when he left the west. Brother Paxton purposes spending eighteen months or two years in Europe.—ED. LUM.]

For the Western Luminary.

Girls' Working Society, Lexington, Ky.

MR. EDITOR—Although I question the expediency of holding fairs as they are usually managed, still I can see no objections to them when conducted like the one alluded to in the following letter, received from the treasurer of the Girls' Working Society, Lexington. A regular price was set upon each article, and the purchaser received nearly or quite the full value of his money. The young ladies resorted to this measure simply to secure a sale of valuable articles they had on hand.

This society is composed of some 14 or 15 young ladies, who paid me $40 at their last annual meeting, as the results of their year's efforts.

May their example stimulate the young ladies in all our churches to new efforts to extend the blessings of the gospel to the perishing heathen.

A. BULLARD, *S. F. M. S. V. M.*

LEXINGTON, Sept. 23d, 1834.

Reverend and Dear Sir,

Inclosed, you will find the sum of $200, sent you by the Girl's Working Society, Lexington, Ky.; the amount of their proceeds during the month of July. You will perhaps wish to know how we became possessors of such a sum. It was in the following manner. The members of the society not meeting with as ready sale for their articles, appointed a day upon which to exhibit their work to some of their friends. The 21st and 22d evenings of said month was the time selected for the occasion, when a number attended of such as delight in encouraging the *young* in works of benevolence. The young ladies, for a month before this, met twice a week and spent the evening in working, by which means a great number of articles were on hand. We wish you to appropriate the money to the most destitute places; hoping to be able to present our usual mite, at the annual meeting in February. The society is not as flourishing as formerly; but there are a few that will sustain it.

Respectfully and affectionately,

ANN ELIZABETH SKILLMAN, *Treasurer of the Girl's Working Society.*

Rev. Mr. BULLARD.

For the Western Luminary.

Organization of the Indiana Foreign Mission Society.

AUXILIARY TO THE F. M. S. V. M.

Brother Coons—I was not aware, till within a few days, that I had neglected to give public notice of the organization of the Indiana Foreign Mission Society.

Agreeably to previous public notice, a meeting was holden in Crawsfordsville, Indiana, on the 14th of June, 1834, when Rev. James H. Johnson was called to the chair, and Rev. Mr. Chase was appointed secretary. The meeting was opened with prayer by the chairman.

After due deliberation, it was unanimously voted that the meeting proceed to organize a Foreign Mission Society.

A constitution similar to the one that governs the Kentucky Society, was adopted, and the following officers were chosen for the ensuing year, viz.

Hon. WILLIAM DUNN, *President.*
Rev. ANDREW WYLIE, D. D. } *Vice*
" JOHN THOMSON, } *Presidents.*
" JOHN MATTHEWS, D. D. }
Hon. SAMUEL MERRILL,
Rev. JAMES H. JOHNSON, *Secretary.*
EDWIN G. WHITNEY, *Treasurer.*

Executive Committee—Hon. Jeremiah Sullivan, George W. Leonard, Rev. John U. Parsons, Rev. John M. Dickey, Rev. John W. Cunningham.

Auditors—Tilly H. Brown and Thomas L. Paine. A. BULLARD, *S. F. M. S. V. M.*

For the Western Luminary.

Acknowledgement.

The Secretary of the Central Board of Agency for the Western States, acknowledges the following receipts for the Home Missionary Society, viz:

From the Young Ladies Working Society, Northampton, Mass. $40 00; Mount Vernon, O. 6 00; J. Robinson and J. Cantroll, Champaigne co. O. 4 00; Belfontain, Logan co. O. 10 48; Rev. J. Stephenson, do. 5 00; Chevochee congregation, do. 9 50; James Fisher, Rossville, Butler co. O., by the hand of Rev. A. Pomeroy, 15 00; Unity church, O., to constitute Rev. A. S. Morrison a life member, 39 50; Nathaniel Sawyer, Esq. Chilicothe, 3 00; Pres. cong. Oxford, O., 10 00; Rees Lloid, Paddy's Run, Butler co. O., 3 00; First Pres. church of Hamilton and Rossville, 28 44; Urbana, 23 62; A. Boutelie, Champaigne co. O. 1 09; Hartford, Licking co. O. 5 50, Granville, do. 151 14; Jersey Pres. cong. O. 1 75; Pres. cong. Columbus, O. 32 50; Dayton, 55 50; Troy, Miami co. O. 29 25; Mrs. Brown, Indianapolis, Ind. 5 00; Mrs. Yantes, do. 0 50; Ladies Working Soc. Putnam, O., 10 00; A friend, 5 00, Marietta, by the Ladies, to constitute Rev. L. G. Bingham a life director of the A. H. M. S. 100 00; gentlemen's subscription, 229 25; monthly concert contributions, 60 07; token from Marietta, $389 32; Ladies Soc. Watertown, O. 8 37; Gentlemen do. 2 00; Dr. Bierce, Athens, O. 2 60, Georgetown, Ky. 5 00. Paris, Ky. 100 00; New Providence congregation, to constitute Mrs. C. Cleland a life member of the A. H. M. S. 30 00; Harrodsburg, to constitute Dr. Thomas Cleland a life director of the A. H. M. S. 100 00; Pres. ch. Danville, unprized jewelry, &c. 72 43; Lexington, Ladies in the McChord church, 19 00; gentlemen, 85 00; Ladies in the First church, 40 00; gentlemen do. 21 00—Total, 1304 80.

H. LITTLE, *Agent.*

For the Western Luminary.

Acknowledgment.

The Secretary of the W. A. P. S. acknowledges the receipt of the following sums to aid in the work of educating young men of suitable qualifications to preach the gospel.

From La. Ed. Soc. Oldham co. Ky. $21 50; Concord church, Ross co. O. 1 37½; Near Louisville, Ky. James S. and Lucy M. Bate, 20 00; Redoak, O. 41 00; Chillicothe, O. Richard Long, Esq., half scholarship, 37 50; Walnut Hills, O. James Lyon, 10 00; Grier's Creek church, Ky. 14 25; Versailles, Ky. 31 00; Versailles La. Ed. Soc. 12 25; First church, Lexington, Ky. La. Ed. Soc. 8 50; First church, Hamilton and Rossville, O., C. D. Cam, deceased, subscription, 15 00; William Fenn, 20 00; other gentlemen, 23 12½; James Fisher, 30 00, which constitutes him a life member of the society; La. Ed. Soc. 20 00, which constitutes their pastor, the Rev Augustus Pomery, a life member of the society; total from said church, 118 12½—Whole amount $315 50.

A. SPAULDING, *S. W. A. P. E. S.*
Cincinnati, Oct. 6, 1834.

For the Western Luminary.

Acknowledgment.

I acknowledge the receipt of the following sums of money for the American Colonization Society.

Mrs. Steele, Dagton, O. $1 00; Mr. Job Haines, do. 2 00; Mr. Joseph Barnes, do. 3 00; Collection in Methodist church, Madison, Ind. 7 86; Collection in Pisgah Presbyterian ch. Fayette co. Ky., Jacob Price, pastor, 12 75; Collection in Second Presbyterian church in Cincinnati, after a sermon by Dr. Beecher, for the Colonization Society, 52 75; from a little girl in Cincinnati, per Rev. Mr. Spaulding, a gold breast pin and 25 cents; from Mr. Leavy, treasurer of the Fayette County Colonization Society, Lexington, Ky., 26 50; from James G. Birney, per his son, Danville, Ky.; 26 00; from Winthrop B. Smith, Cincinnati, per Dr. Aydellot, 10 00; from Rev. Mr. Putnam, collection in Presbyterian church, Dayton, O. 20 00; from Rev. Dr. Aydelott, collection in Christ Church, Cincinnati, O., and a subscription of five dollars in books, 20 00; from Rev. T. Cole, collection in Presbyterian church, Augusta, Ky. 10 00; Rev. J. T. Russell, per James McMillan, a collection in First Presbyterian church, Madison, Indiana, 14 08.

Also, for the Kentucky State Colonization Society, the following sums:—From Lewis Collins, treasurer of the Maysville Colonization Society, 43 00, of which sum, 12 87 was a collection in the Presbyterian church, July, 1834; do. 18 12 Methodist do. do. and the remainder from the Maysville Colonization Society; from Major Price, a collection in the Presbyterian church, Nicholasville, Ky. Rev. Samuel Taylor, pastor, 9 00.

R. S. FINLEY, *Agent A. C. S.*

SUMMARY.

The Gamblers.—It was erroneously reported that the destruction of the apparatus of gambling in this city, last week, was the work of a mob, and the Political Arena noticed it as such. The Richmond Compiler remarks in reply:—*South. Rel. Tel.*

"The Arena must set itself right upon this matter, and make the *amend honorable* to the young men of this city. There has been no riot here—and our Fredericksburg contemporary may again congratulate his readers, that no mobs have ever disgraced Virginia. If an orderly and highly respectable assembly of young men, acting with the Officers of Justice and in support of the Laws, against a gang of Gamblers, be a *mob*, why then the oftener we have them the better. Commend us to such mobs—mobs who enforce law, order, and morality; and save us from laws, which only perpetuate wretchedness and crime."

Another Thousand Dollar Pledge.—The Charleston Observer states, that two ladies have jointly agreed to give a thousand dollars towards endowing a professorship in the Theological Seminary at Columbia.

It is proposed at New Orleans, to establish a "*Court of Honor*," with such regulations and by-laws, as may conduce to the beneficial objects of decreasing the number of duels.

University of Virginia.—The prospects of this institution were never brighter than at present. A much larger number of Students matriculated at the recent commencement of the session than was ever known before by the first day. Students continued to arrive by every stage, and it was confidently expected there were from 240 to 300 in the whole.

Shocking Catastrophe at the Holy Sepulchre.—Extract of a letter, dated Beyrout, May 11—"Since writing the above, I am sorry to inform you of a serious loss of life at Jerusalem, in the Church of the Sepulchre. From 15,000 to 20,000 pilgrims as I am informed, were assembled this year at the fete. Hundreds of them slept in the church the night before that on whice the holy fires appear, and during the day thousands were wedged together within its walls; the aged, and the young—men, women and children, standing for hours without sustenance, and inhaling contaminated and glowing atmosphere: at length moans were heard in different parts, and a heaving and great excitement was observed, till, when the flame appeared, the whole mass made a simultaneous movement towards the Holy Sepulchre. Thousands of torches were instantly illuminated, the air became rarified as fire, and nature, overstrained and exhausted, gave way; numbers fainted, were borne along, fell, and were trod upon.

The attempt made to save them precipitated others in their fate. The screams and excitement caused those near the door to seek their escape. Their example gave a panic to the whole mass, and now a scene of death and disorder ensued beyond description. Ibrahim Pacha, who had descended to the body of the church, was borne out by overwhelming force in the arms of some men, exhausted and nearly overgone.—All considerations for the prostrate and suffering were lost in the wild sense of self-preservation; the young, the aged, women, the fainting and fallen, were trodden under foot by the outrushing multitude, and the last eye that turned to glance upon the now vacant scene of tumult, beheld the vast aisles of the holy church strewed with the dead and dying pilgrims. The lowest statement gives the loss of 150 lives; one which is respectable, between 200 and 300; and report says that nearly 400 have been lost, and among them many of the Egyptian soldiers and some officers.

Colonization.—We are gratified to learn that the Young Men's Colonization Society of Pennsylvania have made arrangements to dispatch a vessel with emigrants to the new colony at Bassa Cove, in Africa. Success in their arrangements will secure the freedom of *one hundred and twenty-five slaves*, emancipated on condition of their comfortable settlement in Africa. The meritorious object is presented to the public, and we sincerely hope that the call made on their benevolence will meet with a cordial resaonse. There are many who could contribute articles, which would be of great value to the colonists, and the gift of which would impose no great tax upon the donors. Colonization we have always regarded with great favor, and nothing which we have heard or read in opposition to the scheme, has in the slightest degree impaired our confidence in its practicability.

It is pleasing to learn that information from various quarters, confirms the wisdom of the selection made by the Young Men's Colonization Society of Pennsylvania, for their new colony.—*Presbyterian.*

New-York and Philadelphia.—The Philadelphia Inquirer states that nearly one hundred and ten thousand passengers were conveyed between the two cities of New-York and Philadelphia, by the Camden and Amboy Rail Road Line, during the year 1833, from January to January, summer and winter. At the regular fare of $3 each, this yielded to the company $380,000 a year, exclusive of the amount they received by the transportation of wood and merchandise.

Mr. Franklin Brewster, formerly of Boston, who died lately at Detroit, appropriated in his will $5000 for the education of pious young men for the ministry, and $5000 for education in Detroit.

Emigration to Illinois.—We learn from the Plymouth Democrat that it is proposed to establish an association, by the name of the Old Colony Brotherhood, in order to take measures for emigration to the West. A circular issued at Plymouth recites that a number of respectable individuals have turned their attention to the subject of emigration to Illinois, or some adjacent State or Territory, for the purpose of purchasing and improving a tract of land, eligibly situated on some navigable stream, and that it is desirable to adopt suitable measures of preparation. An instrument had in consequence been framed, to be obligatory to those who may subscribe it.—*Boston Recorder.*

A Dilemma.—The Missouri Legislature is liberal in granting divorces. At a late session 36 were lumped in a single bill! and many of the parties divorced have since contracted new marriages. Meanwhile the legality of thus granting divorces having been brought before the Supreme Court of the State, that tribunal has decided against the act under which proceedings were instituted, as "unconstitutional, and therefore null and void."

MARRIED—In Marion county, Mo., Mr. SAMUEL M. GRANT, late of Fayette county, Kentucky, to Miss TABITHA INSKEEP.

DIED—In Harrison county, at the residence of his father, Mr. NEWTON M. WALKER.

Anniversary Week in Lexington.

The following anniversaries will be held in Lexington, the first week in November.

Temperance meeting on Tuesday, (4th,) at 7 o'clock, P. M.

Bible meeting on Wednesday, (5th) at 3 o'clock, P. M.

Home Mission meeting on Wednesday, (5th) at 7 o'clock, P. M.

Tract meeting on Thursday, (6th) at 3 o'clock, P. M.

Foreign Mission meeting on Thursday, (6th) at 7 o'clock, P. M.

Sabbath School meeting on Friday, (7th) at 3 o'clock, P. M

Education meeting on Friday, (7th) at 7 o'clock, P. M.

SECOND ANNUAL MEETING OF THE FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

The second annual meeting of the Foreign Missionary Society of the Valley of the Mississippi will be holden in the 1st Presbyterian Church in Lexington, on Thursday, 6th of November next, at 7 o'clock.

The officers, patrons and friends of the Society, are especially requested to attend.

Rev B. B. Wisner, D. D. of Boston, one of the Secretaries of the American Board of Commissioners for Foreign Missions, is expected to be present and take part in the exercises of the occasion.

Other distinguished individuals from the East may also be expected.

A. BULLARD, *S. F. M. S. V. M.*

Transylvania University.

MEDICAL DEPARTMENT.

THE lectures introductory to the several courses, will be delivered during the first week of November, in the Chapel of Morrison College, at 12 o'clock of each day, in the following order; viz:

DR. DUDLEY on Monday, November third.
DR. CALDWELL on Tuesday, " fourth.
DR. COOKE, on Wednesday, " fifth.
DR. RICHARDSON on Thursday " sixth.
DR. YANDELL on Friday, " seventh.
DR. SHORT on Saturday, " eighth.

Gentlemen of the profession, and the public generally are respectfully invited to attend.

By order of the Faculty,
C. W. SHORT, *Dean.*
Lexington, Oct. 15, 1834. 14-td.

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.
October 15, 1834. 14-tf.

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms. J. P. E.
October 8, 1834. 13-tf

DR. ABERNETHY'S

HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st. Lexington, October 1, 1834. 12-tf

A CARD.

THE undersigned having closed his dealings in merchandize, in the city of Lexington, Ky., by a sale to his late partner, JAMES G. MCKINNEY, and being entitled to all debts due the firm up to this date, it becomes absolutely necessary for those indebted to make immediate payment. Those notes and accounts are under the management of J. S. Berryman for collection, and must be attended to. He has left them at the store for a few weeks.

E. U. BERRYMAN.
Lexington, Sept. 24th, 1834. 11-1m

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. MCKINNEY.
E. U. BERRYMAN.
Sept. 24, 1834. 11-2m

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware*.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, Septamber 3, 1834. 8-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.
Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.
Lexington, July 30, 1834. 3-tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 52-tf

Thoughts on the Holy Land.

La Martine is acknowledged to be the first living poet in France. The following beautiful stazas are from his Farewell, recently addressed to the French Academy of Marseilles, on the eve of embarking for the Holy Land. We take them as translated in the Foreign Quarterly Review.—*Vt. Chron.*

I have not yet felt on the sea of sand
The slumberous rocking of the desert bark,
Nor quenched my thirst at eve with quivering hand
By Hebron's well, beneath the palm trees dark;
Nor in the pilgrim's tent my mantle spread,
Nor laid me in the dust where Job hath lain,
Nor, while the canvass murmured overheard,
Dreamt Jacob's mystic dreams again.

Of the world's page, one is yet unread:—
How the stars tremble in Chaldea's sky,
With what a sense of nothingness we tread,
How the heart beats when God appears so nigh;
How on the soul, beside some column lone,
The shadows of old days descend and hover,—
How the grass speaks, the earth sends out its moan,
And the breeze wails that wanders over.

I have not heard in the tall cedar top,
The cries of nations echo to and fro;
Nor seen from Lebanon the eagles drop
On Tyre's deep buried palaces below;
I have not laid my head upon the ground
Where Tadmor's temples in the dust decay,
Nor startled, with my footfall's dreary sound,
The waste where Memnon's empire lay.

I have not stretched where Jordan's current flows,
Heard how the loud lamenting river weeps,
With moans and cries sublimer e'en than those
With which the mournful Prophet stirred its deeps;
Nor felt the transports which the soul inspire
In the deep grot, where he, the bard of kings,
Felt at the dead of night, a hand of flame
Seize on the harp, and sweep the strings.

I have not wandered o'er the plain, whereon,
Beneath the olive-tree, THE SAVIOUR wept;
Nor traced his tears the hallowed trees upon,
Which jealous angels have not all outwept;
Nor, in the garden watched, through night sublime,
Where, while the bloody sweat was undergone,
Rung in one listening ear alone!

Nor have I bent my forehead on the spot
Where His ascending footsteps pressed the clay;
Nor worn with lips devout the rock-hewn spot,
Where, in his mother's tears embalmned he lay;
Nor smote my breast on that sad mountain-head,
Where, even in death, conquering the powers of air,
His arms, as to embrace our earth, he spread,
And bowed his head to bless it there!

General Maxims for Health.

The following practical rules for the preservation of Health, are copied from a page of "SEARS' NEW FAMILY RECEIPT BOOK," a neat work just published. The extract will be read with interest, and we hope, the plain and simple advice here given, will be practically attended to, by all those under whose observation it may come:

"Rise early. Eat simple food. Take plenty of exercise. Never fear a little fatigue. Let not children be dressed in tight clothes; it is necessary that their limbs and muscles should have full play, if you wish for either health or beauty. Avoid the necessity of a physician, if you can, by careful attention to your diet. Eat what best agrees with your system, and resolutely abstain from what hurts you, however well you may like it. A few days abstinence, and cold water for a beverage, has driven off many an approaching disease. But if you find yourself really ill, send for a good physician immediately. Wear shoes that are large enough; it not only produces corns, but makes the feet misshapen to cramp them. Wash very often, and rub the skin thoroughly with a hard brush. Let those who love to be invalids drink strong green tea, eat pickles, preserves, and rich pastry. As far as possible, eat and sleep at regular hours. Wash the eyes thoroughly in cold water every morning. Do not read or sew at twilight, or by too dazzling a light. If far-sighted, read with rather less light, and with the book somewhat nearer to the eye than you desire. If near-sighted read with the book as far off as possible. Both those imperfections may be diminished in this way. Clean teeth in pure water two or three times a day; but, above all, be sure to have them clean before you go to bed. Have your bed-chamber well aired, and have fresh bed linen every week. Never have the wind blowing directly upon you from open windows during the night. It is not healthy to sleep in heated rooms. Let children have their bread and milk before they have been long up. Cold water, and a run in the fresh air before breakfast. Too frequent use of an ivory comb injures the hair. Thorough combing, washing in suds or spirits, and thorough brushing, will keep it in order; and the washing does not injure the hair, as is generally supposed. Keep children's hair cut close until ten or twelve years of age, it is better for health, and the beauty of the hair. Do not sleep with hair frizzled or braided. Do not make children cross-eyed, by having hair hang about their foreheads, where they see it continually."

From the Counecticut Observer.

The following facts exfracted from "Doctor Combe, on the Constitution of Man," [which by the way, is a most excellent work,] go far to test the soundness of the principle of "*entire abstinence.*"

"Is there, then, no such phenomenon on earth, as a human being existing in full possession of organic vigour, from birth till advanced age, when the organized system is fairly worn out? Numberless examples, of this kind have occurred, and they show to demonstration, that the compound frame of man is so constituted, as to admit the *posibility* of his enjoying organic health and vigour, during the whole period of a long life. In the life of Captain Cook, it is mentioned that 'one circumstance particularly worthy of notice is, the perfect uninterrupted health of the inhabitants of New Zealand. In all the visitsmade to their towns, were old and young, men and women, crowded about our voyagers, they never observed a single person who appeored to have any bodily complaint? nor among the numbers that were seen naked, was once perceived the slightest eruption upon the skin, or least mark which indicated that such an eruption had formerly existed. Another proof of the health of these people is the facility with which the wounds they at any time receive are healed. In the man who had been shot with the musket ball through the fleshy part of his arm, the wound seemed to be so well disgested, and in so fair a way of being perfectly healed, that if Mr. Cook, had not known that no application had been made to it, he declared that he should certainly have inquired, with a very interested curiosity, after the vulnerary herbs and surgical art of the country. An additional evilence of human nature's being untainted with disease in New Zealand, is the great number of old men with which it abounds. Many of them, by the loss of their hair and teeth, appeared, to be very ancient, and yet none of them were decrepit. Although they were not equal to the young in muscular strength, they did not come in the least behind them with regard to cheerfulness and vivacity. *Water, as far as our navigators could discover, is the universal and only liquor of the New-Zealanders.* It is greatly to be wished that their happiness in this respect may never be destroyed by such a connection with European nations, as shall introduce that fondness for spirituous liquors which has been so fatal to the Indians of North America."

Passages from the Life of Rev. Rowland Hill.

The example of a wise and virtuous soul
Fires to the attainment of the heavenly gaol.

Early Piety.—The opening flowers of his mind were consecrated to his God; and conceptions of the truths of religion at this early age, were so luminous and distinct that he never saw occasion to alter his first views in any essential particular, and in the midst of the varied fancies of enthusiasts which often surrounded and distressed him, he had never, he said, with the warmest expressions of thankfulness to God, been led away from the simple notions of the doctrines of grace he had adopted in the morning of his days. * * He represents himself as having felt when only between eight and nine years of age, on repeating the catechism one Monday evening, such a drawing up of his heart to heavenly objects as made every thing else appear insipid and contemptible.

A Sister's Advice.—In all his sister's correspondence with him, she strongly urges the necessity of diligence in his studies; and she tells him that "human learning is a most desirable jewel in order to set off the lustre of those in a sanctified heart." She cast over her narrowed sphere the gentle influence of a life dedicated to God. To no one could we better apply the words of Jeremy Taylor—"Like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but herself."

Apostacy.—I have seen the dreadful consequences of giving way and looking back. How many by this wretched cowardice and fear of the cross have been turned into *pillars*, not of useful, but of useless salt!

The hidden talent.—The late celebrated Robert Hall once said to a schoemaker who would fain have become a minister by his influence, and urged on him as an argument, that he ought not to keep his talents concealed in a napkin—"the smallest pocket handkerchief you have, will do sir." I recollect telling this story to Rowland Hill, who laughed heartily, and replied—I remember when—— came to me and talked about not hiding his talents, I could not help telling him, for my part, I thought the closer he did them the better."

Controversy.—No two christians born of the spirit of God can have essential differences. Had there existed in the time to which we were referring such a centre of union as the Bible Society, upon whose platform all the varied colours of the prism are blended together in one common purity and brightness—had these zealous men come more together, slight would have been the controversy now to be recorded as having taken place betewen them.

Passion for the ludicrous.—He had naturally a keen sense of the ludicrous, which seemed at times to spread its influence over the entire surface of his mind; like a vaporuy cloud floating across the face of a luminary of the heavens, coincidence would dim for an instant the lustre of his conceptions; but on its passing suddenly away, his imagination shone forth in all its splendor, and generally led him into the opposite expressions of pathos and sublimity.

Dr. Burid.ge's counsel.—Study not to be a fine preacher. Jerichos are blown down with ram horns. Look simply unto Jesus for preaching food, and, what is wanted will be given, and what is given be blest, whether it be a barley or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream or a fountain, sealed according as your heart is. —Preach nothing down but the devil, and nothing up but Jesus Christ

Minister's converts.—The Lord gives them to you by clusters; no wonder you meet with so much ballast; you would overset, without it. A ship that is built for war requires a great quantity of ballast to counterpois her metal which she carries upon her upper deck.

Hill's Watchfulness.—About half an hour before sunrise he might be seen watching through a telescope his approaching flock as they descended into the valley, and making his remarks to those near him on the seriousness and levity of their manner. Sometimes he gave a hint of the latter in his sermon, and they who were conscious of its application wondered how he knew it.—Some of them used to say—"we must mind what we do, for Master Hill knows every thing, bless him."

Opposition.—The warfare perhaps was not without its use; but the benefits derived from it were such as nature gains by the commotion of the elements in a storm, and not like those which the earth receives from the fertilizing and refreshing shower, or from the beams of the bright and general sunshine of each warm and cloudless day.

Cautious Preaching.—He once said of a man who knew the truth, but seemed afraid to preach it in its fulness. "He preaches the gospel as a donkey mumbles a thistle," *very cautiously.* He could not endure any thing like vanity in a minister. A *very fine* dissenter, with a doctor's degree from the North once paid him a visit; he figetted about all the time he was talking; when he left the room, Mr. Hill lifted up his eyes and said in his most comic tone of voice—"ONLY think a D. D. degree should ever be converted into a pedestal for a puppy!"

Church Establishments.—He declared himself a friend to establishments; but they must be such as would permit him to have an uncontrolled right over his own pulpit," and allow him the assistance of those whose ministrations he believed would be to the spiritual advancement of the people of his charge. He adds, after his own manner, "but such admisssion, say some would *be riding upon the back of all order and decorum:*" happy should I be to ride upon the back of such order and decorum till I had ridden them to death." I once asked him why he called his carriage horses *order and decorum.*—Oh. he answered "they said in the North, Mr. Hill rides upon the backs of *order and decorum*"—so I called one of my horses *order* and the other *decorum*, that they might tell the truth in one way if they did not in another."

Controversial Sermonizings.—Mr. Hill's controversy with the general assembly, marred both the pleasure and usefulness of his second journey to Scotland. Probably, observes a shrewd and pious Scotsman, Satan was clapping his shoulder and whispering, well done Rowland, it is far better for you to expend your ammunition against my kingdom. I thank you, for I have not lost one follower during this second visit of yours.

Influences of the Spirit.—To describe the obedience of a willing soul to the gentlest breathings of the Spirit of God, he said,—"I have been watching the smoke as it went up from the numerous chimnies around me, there is scarcely any air, yet how obediently it moved in the direction of the softest breeze. So it is with the regenerate soul when God breathes upon its renewed powers. "He makes it willing in the day of his power."

Let your light shine.—If the sun shines, he would say, on a dull brick or stone, they reflect not of its beams, there is nothing in them capable of this; nor is there in an ungodly man, any natural power of reflecting the light of God. But let the sun shine upon a diamond and see what rays of sparkling beauty it emits.—Just as the christian, who has the grace of the Spirit, when God smiles on his soul, beams of celestial loveliness are reflected by him on the world. The christian's character should savor of holiness. The promise is, "*I will be as the dew unto Israel:*" and how sweet is the fragrance of the flower after the gentle falling of the dew—so must the true believer be under the soft distillment of the droppings of heaven on his heart. Cultivate, he often urged, a spirit of love. Love is the diamond amongst the jewels of the believer's breastplate. The other graces shine like the precious stones of nature with their own peculiar lustre and various hues, —but the diamond is white; now in white all the colors are united,—so in love is centered every other christian grace and virtue—*love is the fulfilling of the law.*

Humility.—I love the poor but lowly believer. See yon evening star how bright it shines! how pure, how gentle are its rays; but look, it is lower in the heavens than those that are sparkling in the higher regions of the sky. God keeps you low that you may shine bright. Where do the rivers run that fertilize our soil? Is it on the barren top of yonder hill? No; in the vales beneath. If you would have the river whose streams make glad the city of our God to run through your hearts, and enrich them to his glory, you must abide in the vale of humility.

Prayer.—We know that the infinity of God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the christian nearer to God. If a boat is attached to a large vessel, the person in the former does not bring the ship nearer to him by pulling the rope, but he brings the boat and himself in it, nearer to the ship. So the more fervently we pray, the nearer we bring ourselves to the Lord most High.

Love to God.—In all the avocations of time, the child to God will never lose sight of his heavenly Father. I have often seen a little child following his parent in the fields and stooping now and then to gather a few flowers; he looks up and sees him at a distance, the little creature runs and gets to him again, afraid he should goo too far away. So the christian, while gathering a few flowers from the world suffers his God to be often at such a distance that he is alone, he runs to reach again his father, protector and friend.

Old Age.—When past the age usually allotted to men, when the sun unclouded glory had just reached the edge of horizon, he pointed to it and exclaimed in a tone of the sublimest energy—"See you the sun how majestically and brightly it sheds its parting beams around you? I have heard that the rays of the setting sun produce a most salutary effect on the vegetable world—oh that my setting sun, which must soon go down in death, may, during the evening of my days, be more and more blessed in shedding beneficial light on the trees the Lord had planted and is watering to his Glory."

DO CHRISTIANS ENCOURAGE HORSE-RACING?—I wish that you could get some correspondent who is better acquainted with *facts* than I am, to say a few words on the subject of professing Christians encouraging horse-racing. If common rumor be true, I know of one man who stands high in the church to which he belongs, who raises blooded horses, and sells the colts for $500 to $1000. I know of another member of a church who sold one half of a colt to a racer for $250 [he retaining the other half.] The colt is, of course, to be trained, and if he should prove a good runner, the other half will be increased in value; and this the professor becomes deeply interested in his success on the race-field. Another professor, I have been informed, made a *nominal* sale of a colt to be a racer, for $500, with the understanding that he was to be trained and run. The racer was to have whatever he could win with him; but should he prove successful as a runner, he was to be sold for the benefit of the original holder. The object of the *nominal* sale, was evidently to deceive the community. The horse still belongs to the professor of religion as much as before.

These, Sir, are but a few of the facts on the subject that might be mentioned. It is indeed alarming and distressing to see the extent to which professors of religion [who are required to avoid all *appearance* of evil,] are carrynig this matter of raising blooded horses: They may endeavor to excuse themselves on the ground that they are trying to improve the breed of horses. The excuse, however, does not justify them in the eyes of a discerning people; [and will it justify them in the sight of God?] Their conduct is talked about, by men who make no profession of religion, and is sometimes appealed to in justification of their own conduct by some friends of the turf.—*Southern Religious Telegraph.*

THE SABBATH-BREAKER SILENCED—*An Anecdote.*—I now beg leave [says the Missionary] to relate the simple argument of a pious poor old man with a Sabbath-breaker. I had it from the old man's own mouth. In reasoning with the Sabbath-breaker, he said, "Suppose now I had been at work hard all the week and earned seven shillings, and suppose I met a man in want and gave him six shillings freely and cheerfully out of the seven; what should you say to that?"—"Why I should say you were very kind, and that the man ought to be thankful." Well, suppose he were to knock me down, and rob me of the other shilling; what would you say to that? "Why then he'd deserve hanging." Well now this is your case, "*Thou art the man.*" God has freely given you six days to work in and earn your bread, and the seventh he keeps to himself, and commands us to keep it holy, but you, not satisfied with the six days God has given, rob Him of the seventh, what then do YOU DESERVE? The man was silenced.

The rattlesnake trade from America to England begins to be prosecuted with considerable vigor—the consignment being labelled "good merchantable rattlesnakes." There are always one hundred of them exhibiting in the tower of London.

Children's Department.

From the Home Missionary.

My first Oath.

The first oath I uttered is written on my memory as with a pen of iron. The time, the place, the circumstances are before my mind as if it were yesterday. I had returned from school when at the age of twelve or thirteen, and with two or three companions was standing near my father's house. I addressed one of them, "T., what book have you there?" "A volume of poetry," was the reply. "D—n the poetry," I muttered out, for I feared to speak it boldly. "O———! what would your father say if he heard that!" was his exclamation. And "O———! what would your father say if he heard that!" was the simultaneous echo of every mouth. And "O———! what will your Father in heaven say to that!" was the loud response of conscience. I felt, I scarcely know how to describe it,—but it was as if I had taken a great stride in the broad road, or rather as if I had by that one word *given myself up* to sin—as if I were now bound to serve the adversary. I had before ventured to exclaim "the deuce," and from that became emboldened to say the "*the devil.*" Further I dared not venture, lest I should not escape the damnation of hell. I had now taken a further step. It was truly a fearful step. I *felt* it so. I felt my moral nature tremble and quiver under the shock like an aspen leaf. That oath rolled back on my conscience like a great mountain, as if it would crush me under its weight. There I stood like one who had avowed to God and his companions the course which he would pursue, and in all the unyielding obstinacy of unhumbled pride resolved he would persevere. To retrace his steps was not his desire. He had leaped the barrier He had plunged into the flood. His moral courage was inadequate to the task of buffeting the current, and he would yield himself to its influence. So I felt. It was a solemn moment. Every thing around, as if taking cognizance of the deed to bear testimony against me at the judgement day, impressed itself upon my mind. And at this day—although twelve years have passed—I see the appearance of the buildings, the earth, the sky, the atmosphere, my dress, the countenances of my companions. I hear, even now, that oath ringing in my ears, the tones of voice in which the reproof was uttered, the thunders of conscience. I feel yet that *horribly heavy* mountain which rolled back upon my soul,—that withdrawal of the restraints of divine graee.

In the stream which is floating so many millions to despair there are many barriers. Below each its rapidity increases in a geometrical ratio, but above the first, the waters are smooth and placid, and the current gentle, though no less strong and sure. I had now let myself down the first barrier. And on I went careering in sin, and exulting in being in advance of many of my more sober companions. And on I went, taking every advantage of wind and current, till I could say "I was not a whit behind the very chiefest." Particularly after I entered college, I gave the reins to depravity in this respect. I aimed at a high standard of profaneness. I attained it. I poured out volumes and volumes of oaths, till the most profane shuddered and checked me in my iniquity. I made light of the names of the Almighty, and used them in vulgar, lewd, and loathsome connexions.

I have thus given, although with pain, this retrospect of the circumstances and consequences of my first oath, merely to say, that were I now to preach a whole sermon upon the third commandment, it would be,

BEWARE OF THE FIRST OATH!

The forsaken Lamb.

[*From the Life of Rev. Rowland Hill.*

"As children love stories, I will tell you one. Walking through my field on a winter's morning, I met with a lamb, as I thought dead: but, taking it up, I found it just alive; the cruel mother had almost starved it to death. I put it into my bosom, and brought it to my house; there I rubbed its starved limbs, warmed it by the fire-side, and fed it with warm milk from the cow. Soon after the lamb revived; first it feared me: but afterwards it throughly loved me. As I mostly fed it with my own hand, so it followed me wherever I went, bleating after me, whenever it saw me, and was always happy when it could frisk around me, but never so pleased as when I would carry it in my arms. But you, dear children, have had more from your parents and friends than ever my lamb received from me, what ungrateful hearts must yours be, yes if you do not love your parents and friends ten times better than ever my lamb loved me. And let me now remind you of a still better story. Jesus is a shepherd, the shepherd of souls; and of him it is said, 'he carries the lambs in his bosom, and gently leads those that are with young.' In the Bible you will hear such things of the love of Christ to poor ruined sinners, as I hope will melt your eyes to tears, and your hearts to love."

JAMES MARCH.
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of
Fancy & Windsor Chairs,
Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

Transylvania University.
MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March.* The courses are:
Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDALL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
Lexington, August 6, 1834. 4-3m

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, JR. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE
Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

TRUSSES.
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.
A. T. SKILLMAN.
Lexington, June 17, 1834.

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as
CALFSKINS, BUCKSKINS, MOROCCO, &c,
and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

NEW CHEAP STORE.
Opposite the Masonic Hall, Main-St. Lexington.
J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:
A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*
WILL BE SOLD AT COST, HIS STOCK OF
Queensware and Glassware.
Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51-tf

VAN DOREN'S
COLLEGIATE INSTITUTE,
For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT
BOARDING SCHOOL
For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexington, Ky. July 16, 1834. 1-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of
LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble six pence to a slow shilling."
March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.
A. T. SKILLMAN,
Lexington, Sept. 17, 1834.